LIMBO'S BATTERIE,

OR,

An Answere, to a Popish Pamphlet,

OF

Christs descense to Hell:

Where-in what can bee alleadged, for the locall descending of His Soule thither, after His Suffering, to liberate the PATRIARCHES, out of anie LIMBVS, is clearlie refuted:

Extorted at last, to a more publicke View,

BY WILLIAM GVILD.

Aug. Tom. 7. lib. 2. de Nuptiis & Concup. c. 2.

Verba recta ac veritatis luce fulgentia, tortuosis interpretationibus obscurare & depravare moliuntur.

Hieronymus Adverſ. Pelag.

Ingemui, fateor, nobis minus ineſſe voluntatis ad propagandam veritatem, quam illis ineſt invidentiæ ad inculcandum mendacium.

ANNO 1646.

ABERDENE, Printed by Edward Raban.



Insignia Vrbis abredonie,s

TO THE TRVE-LIE NOBLE, Right Honourable, and Religious Lord, IAMES, LORD DESKFORD.

MY LORD,

ABoue three Yeares agoe, this *Popish Demaund*, in the *Iesuite's* owne Hand-wryting, being given to

that moſte Religious Gentleman, and hopefull Branch, of that Noble Stocke, FRANCIS HAY, Sonne to the Earle of ERROLL; with no leſſe bragging, than that *all the Miniſters were not able to anſwere it*: Amongſt the meaneſt of whome, it having pleaſed that worthie Gentle-man, to imploy my Paynes; I drew vp an Anſwere, at that tyme, more to giue him-ſelfe contentment, (whoſe conſtancie they would haue brangled) than any-wayes to ſatisfie thoſe, who by the more learned Travels of others, could never yet bee made ſenſible, in anie poynt of their erronius Giddineſſe, by that inebriating Cup of their whoriſh Mother. Alwayes, ſince that tyme, how-ſo-ever, I never

ver heard more of that purpoſe, and that the *Demander* reſted ſilent; yet the buſie Surmiſes of late, and cauſleſſe brags, of ſome of that *Popiſh* Crew, comming to myne Eares; alleadging in their vaunting and wanton humour, that a *Demand* had long a-goe beene made to ſome Miniſters, concerning their *BIBLES* tranſlation, and a mayne Article of the *CREED*, where-vnto they were never, hither-to, able to reply: Together with the earneſt deſire of others, well-affected, hath made mee to reviſe my Paynes, and of new to put Pen to Paper; and ſo to bring foorth, to more publicke view, and more common benefite, what other-wyſe was onlie intended for a private vſe: Wher-

by anie, of indifferent judgement, may ſee, how juſtlie they beltch foorth their boyſterous Brags, and heaue with the ſtile of *Invincible*, (as they did abefore their *Spaniſh Armado*) what-ſo-ever commeth from the Finger-tops of their ghoſtlie Fathers: as if their Brayne could hatch nothing, but a perfect *Pallas*: tho with a-lyke ſucceſſe of diſappoyntment, that preparation, and their paynes, are ſeene to ſymbolize. The LORD grant, that ſtill *HIS CHVRCHES* Foes, may be as a rolling Wheele, and as Stubble before the Wynde; whom He may perſecute, with His Tempeſt, and make afraid, with His Storme.

Pſal. 83. 13.

Theſe Paynes, then, Moſt Noble, and Religious Lord, I haue

haue for this cauſe dedicated to your learned Patronage; as One, both in Blood, and Affection, moſt neare, and entirelie linked with that Noble Gentleman, who inſtigated mee, firſt, to the taking of the ſame. And in reſpect your fervent loue to *RELIGION*, is not onelie evident; but alſo your zealous and judicious Defence of the *TRVETH*, at all fit occaſions is notour, (to all thoſe that know Your Honour) never to bee wanting: And who is able, therefore, ſufficientlie, by Skill and Arte, to mayntayne againſt all Oppoſers, This, and what poynt ſo-ever elſe of ſacred *VERITIE*, which ſhelte-reth it ſelfe vnder the Shield of Your learned Patrocinie. Wiſhing, alſo, that This may re-

ceyue ſuch acceptation, according to Your Lordſhips imbred courteous and gentle Diſpoſition, that it may bee reputed, and remayne, as a ſmall, but ſincere Teſtimonie, of the moſt reſpectiue duetie, and entire affection of one, who with the apprecation of all Happineſſe, ſhall ever continue

Your Lordſhips

devoted,

WILLIAM GVILD.



TO THE READER.

COVRTEOVS READER,

AS the Apoſtle diſtinguiſheth, and (according to Auguſtine's witneſsing, cited by Bellarmine) as the orthodoxe CHVRCH ever believed, and primitiuelie profeſſed, that they made but two Eſtates of the CHVRCH; one Militant on Earth, and another Triumphant in Heaven: So, altho our Beliefe and Profeſſion, bee jamplie agreeable; yet not onlie will our Adverſaries haue a third eſtate of Chriſtians, vnder the GOSPEL,

Bell. l. 3. de Eccleſ. c. 7.

after death, in Purgatorie; *but alſo of the Fathers and Patriarches, vnder the Law, in an Helliſh* Limbo; *and, that thither our Saviour behoved locallie to deſcend, after His death, for their liberation. So that heere-in ſtandeth the queſtion betweene vs, (leſt thou ſhouldeſt miſtake the ſtate there-of)* Whether the Soules of the Patriarches, & Godly vnder the Law, vntill CHRISTS death, were detayned captiue, in a part of Hell, called *Limbus Patrum? And,* That CHRIST deſcended locallie in His Soule thither, for their liberation: *They holde the Affirmatiue, and wee the Negatiue; ſeeing* David, *ſpeaking of him-ſelfe, clearlie doeth ſay,* Thou wilt guide mee with Thy counſell, and thereafter *(not incloſe mee in an Helliſh Dungeon,) but* receiue mee

The ſtate of the Controverſie.

Pſal. 73. 24.

vp in Glorie. *Which made* Auguſtine *to profeſſe accordinglie*, That the Soules of the Iuſt, before CHRIST'S death, were in *Abraham*'s Boſome, where they enjoyed conſtantlie the bleſſed preſence of the divine Majeſtie. *Wee controvert not, therefore, ſo much of* CHRISTS deſcenſe into Hell; *nor deny the ſame ſimplie, and everie-way; eſpeciallie ſeeing with their owne great Maſter* Durandus, *all* PROTESTANTS *acknowledge His deſcenſe thither virtuallie, and by effect. But wee deny mainlie the* Popiſh *ende of His deſcenſe thither, whether virtuallie, or locallie the ſame were affirmed. Yea, taking* Hell *(as it ſhould be) properlie, for the place of Torment onlie, and eſtate of the Damned, (all other* Limboes *beeing but imaginarie* Chimeraes.*) It is*

Aug. Epiſt. 99. ad Evodium.

Durand. in 3. Sent. Diſt. 22. q. 3.

the

the constant doctrine of all the Romanists *with vs, that except virtuallie, or by effect,* CHRIST *no-wyse descended locallie into* Hell, *thus understood. Therefore, if we proue, that the* Patriarches, *before* CHRIST'S *death, were not in* Hell, *(as both Scripture, and most orthodoxe Fathers doe witnesse) and consequentlie, that in* Hell *there was no such place of their detention, as a* Limbus Patrum; *Wee shall, without controversie, evince, that locallie* CHRIST *descended not thither, for that ende of their liberation: and so obtayning, that they were not in anie such* Limbus, *& that* CHRIST *descended not in Soule, to deliver them out of anie such* Limbus; *For anie other manner of His descense into* Hell, *(seeing both sides grant a descense virtuall, and in effect to the place of*

the

the Damned) betweene them and vs, there would rest no controversie, nor can they bee anie way able vnjustlie to vpbrayd vs, with any denyall of a cleare Article in the Creed, Of CHRISTS descense into Hell; *this* Popish Limbus *onlie being taken out of the way, into which onlie, for the fore-sayd liberation, they affirme a locall descending.*

Which detention of the holie Patriarches, *and Godlie, in anie such* Hellish Prison, *vnder the Law, is a doctrine, not onlie crossing the veritie of Scripture, and abating from the force of Man's Fayth, and* GOD'S *Mercie; but also, is no lesse derogatorie to the efficacie of* CHRIST'S *merite, & vertue of His death, (who was that Lambe, slayne from the beginning of the Worlde;) nor Man's satisfaction, in that* Popish

Pur-

Purgatorie, *vnder the* GOSPEL *now, is a-lyke abasing of the same Merite, and curtayling of the blessed power of His paynfull Passion: and so, are both sacrilegious Heresies, and accursed encroachings vpon the* LORDS *Prerogatiue Royall, and Priestlie Preheminence.*

Thus, the matter and state of things being rightlie considered, thou mayest the more profitablie peruse these succinct ensuing pains. And the LORD *giue thee vnderstanding, and a sober Mynde, Zealous for His* TRVETH, *and carefull for thy preservation, from the seduction of deceitfull Errour.*

Thine in CHRIST IESVS,

W. G.

The Contents of this Treatise.

THAT the word [*Infernus*] doeth often-tymes signifie the *Graue*; and so, that both *Infernus* and *Sepulchrum*, in the *Latine*, are both frequentlie found of one signification. CHAPTER I.

That ἅιδης and τάφος, lykewyse, in the *Greeke*, are often-tymes put for one thing, and denotate the *Graue*, in lyke-manner. CHAP. II.

That *Sheol* and *Keber*, also, in the *Hebrew*, doe frequentlie signifie one thing, and that by both the *Graue* is also meant. CHAP. III.

Whether *Hell*, and *Abraham's Bosome*, bee one thing, as the *Romanists* affirme? CHAP. IV.

Whether the *Patriarches*, & just Men, were in *Hell*, or anie part there-of, detained till CHRISTS suffering? CHAP. V.

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What is meant by *the lower parts of the Earth*. Ephes. 4. 9. CHAP. VII.

What is meant by *the heart of the Earth*. Matth. 12. 40. CHAP. VIII.

What is the meaning of *leading Captivitie captive*. Eph. 4. 8. CHAP. IX.

The

The true meaning of Hebr. 11. 39. cleared. CHAP. X.

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That CHRIST ſuffered as well in Soule, as in Bodie: proven by cleare Scriptures. CHAP. XIII.

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That CHRIST ſuffered in Soule, againſt the *Romaniſts*: proven out of the *Romaniſts* themſelues. CHAP. XV.

What paynes they were, which CHRIST ſuffered in His Soule, for Man-kynde. CHAP. XVI.

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The Defence of *Beza's* Expoſition, of Acts 2. 27. CHAP. XVIII.

The place of 1. Pet. 3. 19. alleadged for *Limbus*, clearlie expounded, and vindicated from Errour. CHAP. XIX.

In what ſound ſenſe, without controverſie, it is confeſſed, and may be yeelded vnto, both by *Papiſt*, and *Proteſtant*, That *CHRIST deſcended to Hell*. CHAP. XX.

FINIS.

The Demaund of a *Catholicke, to the* Proteſtant Preachours.

I Demaund, *How your two* BIBLES *can be both truelie tranſlated, in the ſecond Chapter of the* Acts, 27. *verſ. where-in, in one, printed at* LONDON, 1598. *(and in ſundrie others) is ſayd of CHRISTS Soule*, Thou wilt not leaue my Soule in Graue: *In another, printed at* LONDON, 1619.

Thou wilt not leaue my Soule in Hell? *I demaund, then, if* Graue *and* Hell *bee one thing, or no?* Infernus *and* Sepulchrum? ἅιδης *and* τάφος? Sheol *and* Keber? *And if they bee one thing in signification, I desire Testimonies, of authenticke Authors, in the fore-sayde Languages, which holde this Opinion?*

If they be not one thing in signification, what moueth you to translate, agaynst all Antiquitie, yea, agaynst an Article of our Creed, *That* CHRIST *His Soule was in the Graue?*

For we belieue, that CHRIST *descended vnto Hell, not according to His Bodie, (because indeed it was in a new Monument buried by* Ioseph *of* Arimathea, *as the Scripture witnesseth) therefore according to His Soule, which*

Luke 23. 53

went

went downe, to Abrahams *Bosome, to deliver the Patriarchs, and the Iust, which were there detayned captiue. And this descending can not be to the* Graue, *because Saynct* Paul *sayeth, That Hee descended first to the lower parts of the earth; which is a place opposite to that where He ascended when Hee led Captivitie captiue; and is called in our* Creed *by the Apostles,* Hell; *and by our Saviour,* The heart of the earth: *For as* Ionas *was three dayes and three nights in the Whales bellie, so shall the Sonne of Man be three days and three nights in the heart of the earth. But* the heart of the earth *was not the* Graue; *because as Saynct* Ierome *sayeth,* Sicut cor in medio est animalis, ita infernus in medio terræ esse perhibetur. *And in another*

Ephes. 4. 9.

Mat. 12. 40.

Hierom. in cap. 2. Ionæ.

Idem, in cap. 4. ad Ephes.

place, Inferiora terræ infernus accipitur, ad quem DOMINVS noster Salvatórque descendit, ut sanctorum animas, quæ ibi tenebantur inclusæ secum ad cœlos victor abduceret.

More-over; This place where-vnto CHRIST descended, can not be Heaven; *because wee say not, that CHRIST descended into* Heaven; *but that Hee ascended, and led Captivitie captiue: which was the Patriarchs and Prophets, and the Iust, which died before CHRISTS suffering, and were not glorified, till the pryce of their Redemption was payed, by putting out, as Saynct* Paul *sayth, the Hand-wryting of Ordinances, that was agaynst vs, which was contrarie to vs; Hee even tooke it out of the way, and fastened it vpon the Crosse, &c. They were*

Coloss. 2. 14.

not

not then glorified before that tyme, becauſe all thoſe, as Saynct Paul *ſayeth, through Fayth obtayned good report, and receiued not the Promiſe; GOD prouyding a better thing for vs, that they without vs ſhould not bee made perfect. And the reaſon is which Saynct* Paul *giueth, ſaying, That the way vnto the Holieſt of all, was not yet opened, while as yet the firſt Tabernacle was ſtanding: for which cauſe the ſame Apoſtle ſayeth, That the entering to the holie Place, that is, to* Heaven, *is a new way: but it had not beene a new way, if anie had entered before CHRIST our Saviour. Where-by it is euident, that CHRIST was the firſt that aſcended, when He led Captiuitie captiue, &c. And alſo, that Hee deſcended firſt to the lower parts*

Hebr. 11. 39.

Heb. 9. 8.

Hebr. 10. 19.

of the earth; Ut educeret vinctos ſuos de lacu, in quo non
Zach. 9.11. erat aqua, *as* Zacharias *the Prophet ſayeth*.

Farther: This deſcending of
Lib.2.inſtit. cap.6.§.10. *CHRIST vnto Hell, can not bee vnderſtood of the ſuffering of the paynes of Hell ſpeciallie vpon the Croſſe, according to* Iohn Calvines *blaſphemous doctrine; becauſe in all the Scripture there is no mention made of ſuch ſuffering: and Saynct* Iohn *ſayth, that*
1.Iohn 1.7. *the Blood of CHRIST cleangeth vs from all ſinne: and Saynct* Paul
Epheſ. 1.7. *to the* Epheſians *ſayeth, We haue redemption through His Blood, even the forgiueneſſe of ſinnes, according to His rich Grace: and therefore I* demaund, *Whether ſuffered CHRIST vpō the Croſſe,* Pœnam damni, *or* ſenſus, *or both?*

Hee

Hee ſuffered not the firſt, becauſe His Soule was ever bleſſed: Hee ſuffered not the ſecond, becauſe Hee ſuffered not vpon the Croſſe the payne of Fyre, nor vtter Darkneſſe, in æternall Bands: neyther ſuffered Hee the Worme which dieth not; nor Hee was not in Hell, in companie with the wicked ſpirits, where is weeping, and gnaſhing of Teeth: for theſe are the paynes of Hell, where-of mention is in Scripture.

Thirdlie: If He ſuffered both pœnam damni, *and* ſenſus, *I deſire Scripture for the ſame: for, according to Theologues, all the paynes of Hell are comprehended vnder theſe two tearmes,* Pœna damni, & ſenſus *?*

Finallie: It can not bee ſayde, that when the Scripture ſayeth, Thou wilt not leaue my Soule

In Hell; *that it is to bee vnderstoode*, *as* Beza *interpreteth it*, Thou wilt not leaue my Carcase in the Graue: *because the* Soule, *is not the* Carcase; *and* Graue, *is not* Hell.

In his Bible, 1556.

There-after, the Soule *in that place, can not bee taken for the* Bodie; *because it is distinguished from the* Bodie, *where-of it is sayde, that it shall not see Corruption; nor was His* Soule *in* Graue *at anie tyme of those three dayes, where-in Hee descended vnto* Hell; *except immediatelie before His Glorious Resurrection.*

Act 2. 27.



LIMBO'S BATTERIE,

OR

An Answere to a popish Pamphlet, or demaund, Concerning CHRISTS descense into Hell.

THE POPISH DEMAND.

I *Demaund*; *How your two* BIBLES *can bee both truelie translated, in the second Chapter of th'* Acts, *vers.* 27. *Where-in, in one, printed at* London,

don, 1598. (*and in ſundrie others*) *is ſayde of* CHRISTS *Soule*, Thou wilt not leaue my Soule in Graue: *In another, printed at* London, 1619. Thou wilt not leaue my Soule in Hell? *I demaund, then, if* Graue *and* Hell *bee one thing, or no?* Infernus, *and* Sepulchrum? ἅιδης, *and* τἀφος? Sheol, *and* Keber? *And if they bee one thing in ſignification, I deſire teſtimonies of authenticke Authors, in the foreſayde Languages, which holde this Opinion, &c.*

THE

THE PROTESTANT REPLY.

CHAPTER I.

That the word INFERNVS, *doeth often-tymes signifie* the Graue: *and so, that both* INFERNVS *and* SEPVLCHRVM, *are frequentlie of one signification.*

WHere-as it is first demaunded, How our two BIBLES can bee both truely translated, *Act.* 2. 27. where-in, in one, printed at LONDON, 1598. it is sayde, *Thou wilt not leaue my Soule in Graue:* And in another, printed also at LONDON, 1619. it is sayde, *Thou wilt not leaue my Soule in Hell?* The Demaunder, there-fore, desireth

reth to bee resolved; If *Infernus* and *Sepulchrum*, or *Hell* and *Graue*, ἅιδης and τἀφος, *Sheol* and *Keber*, bee one in signification? And if they bee, hee requyreth Testimonies of authenticke Authors, in the fore-sayde Languages, which holde this Opinion.

Where-in, before we satisfie his desire, wee must put him in mynde, of as great diuersitie, in translation of this selfe-same Testimonie, in their owne BIBLES: Their vulgar translation, printed at LIONS, 1546. translating that place of the PSALME, cited *Act.* 2. 27. after this manner, *Non derelinques animam meam in Inferno*, or *Hell*. But their interlinear BIBLE, set foorth at the Expences of their Catholicke King, and approven by the Censure of the Vniversitie of LOVANE, printed at ANTWERPE, 1572. translating that place of the PSALME thus, *Non derelinq*[illegible]*es animam meam in Sepulchro*, or the *Graue*. And so, in

Psal. 16. 10.

our

our translation, wee are not found singular.

But, to satisfie this Demaund in particular; Whether *Infernus* and *Sepulchrum*, or *Graue* and *Hell*, be one thing in signification? I aunswere shortlie, in their owne LYRA his wordes, That *Infernus* is taken in Scripture, not onelie for *the place of the Damned*; but also for *the Pit*, or *Graue*, (sayeth hee) where the bodies of the dead are layde. And, lest that LYRA shoulde seeme to haue spoken so without warrand, I will cleare the trueth of his speach, 1. by Scripture, and their owne translation there-of, 2. by Fathers, 3. by them-selues.

Lyra in Isai 5. accipitur autē Infernus in Scriptura dupliciter: uno modo profossa, ubi ponuntur mortuorum cadavera: alia modo pro loco ubi descendunt animæ damnatorum.

1. In Scripture, then, wee finde, that, PSAL. 89. 48. it is sayde, What man is hee that liveth, that shall not see Death? or, deliver his Soule *è manu Inferi*? Which must bee rendered (as PAGNIN and VATABLVS expound it) out of the hand, or power, of the *Graue*: because if *Hell*, or *place of the damned*, were

were ſignified there-by, it might bee anſwered, That the Soules of the Godlie ſhall bee delivered *è manu Inferi*: and ſo the queſtion, *Quis homo?* (excepting none) ſhould bee vnfitting, and falſe.

Agayne, PSAL. 141. 7. Our bones are ſcattered (ſayeth the PSALMIST) *ſecus Infernum*, or, *ad os Inferni*: which PAGNIN, and EMMANVEL SA, the Ieſuit, expound to bee *Sepulchrum*, or *the mouth of the Graue*: becauſe, doe what Popiſh Sophiſts can doe, they can not bee ſo abſurd, as other-wiſe to make the diſperſion of the bones of dead men, to bee in the infernall place of the puniſhment of Souls.

2. Secondlie; by teſtimonie of Fathers, who lived within the firſt 500 yeares, wee will proue, that *Infernus* and *Sepulchrum*, are oft put for one.

1. ORIGEN (who lived Anno 230.) ſayeth thus; *Qui illum poſt diem tertium revocavit ab inferis, & nos revocabit tempore oportuno*: that is, Hee who

Orig. tract. 35. in Math. cap. 27.

who rayſed, or recalled, CHRIST, after the third day, from the infernall partes; will alſo rayſe, or recall, vs from thence, in the owne tyme. Now, it is from the *Graue*, and not from *Hell*, that the Godlie are rayſed, or called foorth, at the laſt day: There-fore, by INFERI, the *Graues*, and not *Hell*, muſt bee vnderſtood.

2. HILARIVS alſo (who lived Anno 360.) ſpeaketh in this manner; CHRISTI *caro* (ſayeth hee) *vivificata per ſe etiam, ex inferno exiit:* that is, CHRIST'S Fleſh beeing quickened by Him-ſelfe, came out of the *Graue*. *Hilar. de trinit. lib. 11*

3. AVGVSTINE lyke-wyſe (who lived Anno 410.) ſayeth thus; *Nonne inferna* CHRISTO *teſtimonium perhibuerunt?* &c. that is, Did not the *Graues* (ſayeth hee) giue teſtimonie to CHRIST, when looſing their power, they reſerved LAZARVS, (whom they had receiued to diſſolue) for foure dayes together, that they might reſtore him *Aug. orat. cont. Iudeos, Pagan. & Arian. tom. 6. cap. 17.*

him safe agayne, when they heard the voyce of the LORD commanding it?

Prim. in Hebr. 13.

4. PRIMASIVS in lyke manner, (who lived Anno 450.) by way of explication, sayeth; *Deus Pater Filium reduxit è mortuis, hoc est, de Inferno, vel de Sepultura*: that is, GOD the Father (sayeth hee) brought His Sonne from the dead, that is, from the infernall place, or graue.

Ruffin. in expos. Symboli.

Whence it is, that RVFFINVS, (who lived Anno 390.) having declared, in his Exposition of the Creed, That in the Symboll of the Church of *Rome* in his tyme, neyther in the Easterne Churches, there was no such Article, as, *Hee descended vnto Hell*. Yet, hee presently subjoyneth, That where it is found, *Vis verbi* (sayeth hee) *eadem videtur esse in eo, quod Sepultus dicitur*: that is, That the force, or meaning of the word, seemeth to bee the same, with that where-in it is sayde, that Hee was buried.

Last of

Last of all, out of them-ſelues, and Ieſuiticall owne confeſſions, wee will proue, that *Infernus* and *Sepulchrum*, are often-tymes one.

Omitting, therefore, *Lyra* his fore-cited teſtimonie, *Alcuinus*, an auncient Doctor, moving the queſtion, howe that ſpeach of *Iaakob* ſhould bee vnderſtood, *Geneſ.* 37. 35. *Deſcendam ad Filium cum luctu in Infernum. Inferni nomine* (ſayeth hee) *Sepulchrum ſignificavit*: that is, By the word *Infernus*, hee ſignified *the Graue*, (ſayeth hee.) So ſayeth the Ieſuit, *Gaſpar Sanctius*; *Eſt in Scriptura frequens, Infernum pro Sepultura, atque adeo pro morte ſumi*: that is, It is vſuall (ſayeth hee) that the word *Infernus*, in Scripture, is taken for *Buriall*, and for *Death* it ſelfe. And *Emmanuell Sa* particularizeth ſixteene places in the Olde Teſtament, where *Infernus* is put for the *Graue*. *Imo fere ſemper Inferni nomen Sepulchrum ſonat in Veteri Teſtamento*, ſayeth ALPHONSVS MENDOZA: that is to ſay, Yea, almoſt ever the

Alcuin. in Gen. interrog. 256.

Gaſp. Zanctius, in Act. 2. Sect. 56.

Emm. Sa, in Indice Phraſeon, Sac. Scripturæ.

Alphonſus Mend. contrô. Theol. q. 1. poſitiv. Sect. 5.

name *Infernus*, ſignifieth the *Graue*, in the Olde Teſtament.

Andrad. defen. Concil. Trid. l. 2.

And, to conclude; *Andradius*, the defender of the Councell of *Trent*, ſpeaking of this ſame place of the *Acts*, ſayeth; *Nullum erit inter Latina Græcaque exemplaria diſſidium, ſi animadvertamus* INFERNVM *hoc loco pro morte atque Sepulchro Hebreorum dicendi more uſurpari*: that is, There will be no diſcord betweene the Latine and Greeke Copies, if wee remarke that the word *Infernus*, after the Hebrew phraſe, is taken for *Death*, and the *Graue*.

So that, I hope, wee haue ſatiſfied, to the full, the Ieſuits firſt demaund, Whether *Infernus* and *Sepurchrum* bee one in ſignification; and haue given him authenticke Authors, according to his deſire; and whom he can not reject, who holde this Opinion.

CHAP.

CHAP. II.

That ἀδης and τὰφος are frequently put for one, and are of a-lyke and the same signification.

THe Iesuits next Question, being, *Whether ἀδης and τὰφος bee all one thing?* and where-in hee desyreth a-lyke proofe, and evidence, as in the former, wee are, there-fore, to proue the same, 1. by Scripture, 2. by the Fathers, 3. out of the Liturgies of the *Greeke* Church; and last, by their owne Confessions.

First, then, for proofe by Scripture: *Revel* 20. 13.14. it is sayde, That as the Sea gaue vp her dead,

(which were buried in the waters;)
So ἅδης gaue vp her dead, (which
were buried in the earth.) Which,
therefore, can not bee *Hell*, which
contayneth no dead bodies to sur-
render; but onlie the *Graue*, *Death*
proper jayle.

Agayne, it is sayde, verse 14
That *Death* and ἅδης were bot
casten into the fyerie Lake, whic
is *Hell*, or *the second Death*. Now, i
ἅδης were *Hell* it selfe there, an
not the *Graue*, or state of corrup
tion, then *Hell* should bee sayde t
bee casten into *Hell*, or the fyer
Lake; which were vnfitting. There
fore, it seemeth, that *Basil* of *Sele
cia* had relation to this place, whe
hee bringeth in CHRIST, saying
I will teach ἅδης, *that it mus
expect the resurrestian to succee
vnto it*. Now, wee knowe, th
what succeedeth, importeth th
abrogating of that which præce
ded. Therefore, by ἅδης, He
can not bee meant; because the
surre

surrection can not bee sayde to succeede there-to, but it rather in full impletion to the resurrection, but the *Graue* is fitlie meant; because after the resurrection, there shall be no more corruption of bodies, nor place destinate or proper for that vse.

Secondlie, for probation out of the Fathers, that ἀΐδης and τάφος are all one.

1. *Gregorie Nyssene*, moving the question, how *CHRIST* could bee at one tyme, both in ἀΐδης, and in PARADISE? he aunswereth, That Hee was in ἀΐδης onelie with His Bodie, which was dead; but in His Soule, Hee brought the Thiefe into possession of PARADISE. Nowe, seeing all confesse, that the Bodie of *CHRIST* lay onelie in the *Graue*; therefore it followeth, that ἀΐδης and the *Graue* heere are all but one thing.

Greg. Nyssen. in Pasch. & Christi resur. tom. 2. oper. Gracolat. p. 824.

2. *Chrysostome* also sayeth, That our Saviour spoyled ἀΐδης, by descending

cending into ἅδης: Hee made i bitter, (ſayeth hee) when it ta ſted of His Fleſh. Now, all con ſent, that the *Graue* onelie taſted o *CHRIST'S* Fleſh; there-fore ἅδης, which was made bit er by that taſting, was onlie *CHRIST'* Graue. And there-fore the ſam Father ſayeth a little after, *It re ceived a Bodie, and lighted up on* GOD: *It received Earth, and met with* Heaven: *It recei ved that which it ſaw, and fe upon that which it ſaw not.*

Chryſ. orat catechet. in S. Paſcha tom. 5. oper. Chryſ. edit. Sanct. p. 916
ἐκολασε τον ᾅδην, ὁ καλε λθων εις τον ᾅδην, επικραν εν αὐτον γευσαμενος της σαρκος αὐτου.

3. *Cæſarius* alſo ſayeth, tha ἅδης, where-in the divine Bodi was hidden by buriall, did laven al man (ſayeth hee) vnto reſurre ction, and lyfe.

Cæſar. dial. 4. ὁ ἅδης ἐν ω ἐγκρυφεν διὰ ταφης το θειον σωμα ἐσφυξε παντα

4. *Athanaſius* lyke-wyſe, or the Author of the Definitions amongſt his Workes, ſayth thus of *CHRIST*: That Hee was the firſt-begotten o the dead; becauſe Hee was the firſt that roſe from ἅδης: as wee ſhall

alſo ryſe (ſayeth hee) at His ſecond comming. Now, it is well a-nough knowne, that our bodies ſhall ryſe at His ſecond comming, not from *Hell*, but from the *Graue*: there-fore by ἀΐδης, the *Graue* is vnderſtood.

εἰς ἀναστασιν καὶ ζωὴν. *Athan. Gracolat. tom. 2. p. 59. tract. de defin.*

5. Laſt of all, ſayeth the two *Cyrills*: hee of *Alexandria*, That *CHRIST* was rayſed vp for vs: For, (ſayeth hee) Hee could not bee detayned by the gates of ἀΐδης, (or power of the *Graue*.) And *Cyrill* of *Hieruſalem*, having ſayde, That our Saviour deſcended into ἀΐδης, doeth preſentlie ſubjoyne, as an explanation, Κατηλθε γὰρ εἰς τὸν θανατον: *For Hee deſcended vnto Death* (ſayeth hee.)

Cyril. Alex. Glaphyr. in Gen. l. 5. p. 121.

Cyril. Hieroſol. catech. 14.

Thirdlie: To qualifie that ἀΐδης and πὰΦΘ, are all one in the Liturgies of the *Grecian* Church at this day, who beſt know the ſignification of Greeke words, let theſe two inſtances teſtifie.

Græci in Octoecho. Anastas.

In one of these Liturgies they sing thus, Κατελύθη τὸ τοῦ ἅδου φθορίσιμον βασιλεῖον, ἀνάστα καὶ σὺ πάφος σου κύριε: that is; *The corruption-working Pallace of the Graue was dissolved, when Thou, O LORD, arose out of the Tombe.* Where wee see, that the worke of corruption is attributed to ἅδης, which is the propertie onelie of the *Graue*, and not of *Hell*, where there is no consuming, by anie putrifaction.

Bibliothec. tom. 6. par. ed. an. 1589 *col.* 128.

Agayne, in another Liturgie, these are their wordes; Μνήσθητι μου ὁ τὴν ἅδην σκυλεύσας τῇ ταφῇ σου: that is; *Thou who spoyledst* ἅδης, *or the Graue, by Thy buriall there-in, bee myndfull on mee.*

Fourthlie, for evidence out of them-selues, that ἅδης and τάφος are often put for one, our probation shall bee, 1. from their dictionarie direction, 2. from their locall

locall expoſitions of Scripture, 3. from their reconciling of places ſeeming contrarious, and laſt, from force of argument, out of *Bellarmines* owne confeſſion.

As for the firſt: In the Greeke Dictionarie, ſet out by them-ſelues, for the better vnderſtanding of the Bible, it is intimated vnto vs, that ᾅδης doeth not onelie ſignifie that which is the place of the damned, but the Graue alſo; as is cleare there, in the word Ἅδης.

Lexic. Græcol. in ſacro appar. Biblior. Reg. Antverpiæ, anno 1572.

Next, for locall expoſition of Scripture: In the Olde Teſtament, where the Septuagint, in the *Greeke*, Pſal. 89. 48. hath Ἐκ χειρὸς ᾅδου; *Pagnin* expoundeth it, *E manu Sepulchri*. As alſo, Pſal. 141. 7. where the Septuagint hath παρὰ τὸν ᾅδην; the fore-named *Pagnin*, and *Emmanuel Sa*, the Ieſuit, doe tranſlate *Sepulchrum*, or the *Graue*. Lyke-wyſe, in the New Teſtament, where it is, 1. *Cor.* 15. 55. *O,* ᾅδης, *where is thy victorie?*

Pagnin, and *Arias Montanus*, expound the ſame, the *Graue*.

Thirdlie, for reconciling of diſcordant-ſeeming places, eſpeciallie of that, *Acts* 2. 24. ſome reading, *the dolours of Death*; and others, *the dolours of Hell*; ANDRADIVS ſayeth, That will bee no diſagreement betweene the Latine and Greeke Copies, if wee remarke, (ſayeth hee) that ᾅδης, in this place is vſed for *Death*, and the *Graue*, according to the Hebrew phraſe of ſpeach, Pſal. 15. which *Peter* preſentlie after citeth, ſaying, *Becauſe Thou wilt not leaue my Soule* ἐν ἅδῃ, or *in the Graue*.

Andrad. defen. Trid. fid. l. 2.

Laſt, by force of argument, out of *Bellarmines* owne confeſſion, wee proue it thus: The Septuagint, (ſayeth *Bellarmine*) doeth everie-where put *hades* for *ſheol*, in the interpretation. But the Septuagint tranſlating *ſheol* in *hades*, taketh *hades* often-tymes for the *Graue*. ERGO, by *ſheol*, or *hades*, in the Septuagint,

Bell. l. 4. de Chriſto c. 10

tuagint, often-tymes the *Graue* is signified. The minor resteth onelie to bee proven, which I doe, by these instances following: *Genes.* 44. 31. In the Septuagint, (where the *Hebrew* word is *Sheol*) *Iaakobs* sonnes say, *Wee shall bring downe the gray hayres of our Father, with sorrow,* εἰς ᾅδδ: which is, the *Graue*; because no lower place can bee vnderstoode, than that, where-vnto gray hayres doe goe downe: *Hell* beeing a place for Soules onelie immediatelie after death; and not for dead bodies, or anie parte there-of. There-fore, *Tobi* 3. 10. where it is sayde, *I shall bring my Fathers olde age with sorrow,* εἰς ᾅδδ, *ad infernum*; it is clearlie set downe, *Chap.* 6. *vers.* 14. what hee meaneth by ᾅδδ, saying, *I shall bring my Fathers lyfe with sorrow,* εἰς τον τάφον, *to the Graue*, sayeth the Text. So, 1. *Kings*, 2. 6. DAVID speaketh large

charge to SALOMON, concerning IOAB: *Let not his hoarie head,* (ſayeth hee) *goe downe to ᾅδης in peace.* And, *verſ.* 9. concerning SHIMEI, hee ſayeth, *His hoarie head bring thou downe to ᾅδης with blood.* In both which places, by SHEOL in the *Hebrew*, and HADES in the *Greeke*, no-thing elſe can bee vnderſtood, but the *Graue*; ſeeing thither onelie the hoarie head, or carcaſes of the dead, and ſlayne, doe deſcende allanerlie. There-fore, *Iſai* 14. 11. after theſe words of the Prophet, *Thy pompe is brought downe to* SHEOL, or, as the *Greeke* hath, HADES, immediatelie is ſubjoyned the deſcription of the *Graue*; to ſhow, that by *Sheol* or *Hades*, no-thing but the *Graue* is there to bee vnderſtood: ſaying, *The Worme is ſpred vnder thee, and the Wormes doe cover thee:* which [illegible] knowe to bee done in the [illegible], bvt onelie, and not in the place

place of the damned.

So that the *Iesuit*, I hope, may, in this, also, rest fullie satisfied, according to that parte of his *Demaund*, That out of authenticke Authors, HADES and TAPHOS, are both one. So that it resteth nowe onelie, to showe, if SHEOL and KEBER, bee lyke-wyse one, according to his inquirie.

CHAP.

CHAP. III.

That SHEOL *and* KEBER *(in the* Hebrew*) are frequentlie put for one, and are of a-lyke, and the same, signification.*



THE Probation, there-fore, that SHEOL and KEBER, (which properlie signifie the *Graue*) doe frequentlie signifie one thing, shall bee, 1. out of Scripture it selfe: 2. out of Popish Expounders of Scriptures them-selues: and 3. out of *Rabbinicall* Interpreters of the Olde Testament, who best knowe the proper signification of their owne Language.

first,

First, then, for Scripturall proofe. In the 88. *Pſalme*, that ſame which is *Sheol* in the thirde verſe, is called *Keber* in the 5. and 11. verſes: which *Arias Montanus* teſtifieth to bee true, by expounding both to bee *Sepulchrum*, or the *Graue*. There-fore, *Sheol* and *Keber* are both of one ſignification.

Agayne, *Pſal.* 141. verſe 7. the Prophet ſayeth, *Our Bones are ſcattered at the mouth of* Sheol. Which *Pagnin*, and the Ieſuit, *Emmanuel Sa*, declare to bee all one with *Keber*, and to ſignifie the *Graue* onelie; becauſe it is vndenyable, that the bones of the dead are ſcattered onelie at the mouth of the Graues, when they are opened, and caſt vp; and not in anie infernall place, deſtinate for ſoules.

Lyke-wyſe, in all the præceeding places, where-in wee proved a-before, *Hades* to bee put for the *Graue*, the *Hebrewe* Text hath *Sheol*. Whence wee inferre, That in all

in all theſe places, as *Hades* and *Taphos* are all one; ſo *Sheol* and *Keber* are all one: which can not bee avoyded.

There-fore, where *Iob* ſayeth, *If I wayte*, Sheol *is my Houſe*; to ſhow, that *Keber*, or the *Graue*, (as *Arias Montanus* expoundeth it) is ſignified there-by; for this cauſe he ſubjoyneth the properties thereof, putrefaction, and conſumption, ſaying, *I ſayde to Corruption, Thou art my Father: and to the Worme, Thou art my Mother, and Sister.*

Iob, 17. 13.

Secondlie, For proofe out of Popiſh Expounders of Scripture, that *Sheol* ſignifieth the *Graue*, as well as *Keber*, and ſo, conſequentlie, that both are of one ſignification, *Lyra*'s wordes are cleare, ſaying, *In Hebreo pro Inferno ponitur* SHEOL, *quod non ſolum ſignificat Infernum, ſed etiam Foſſam, ſeu Sepulturam, ut hic*: that is, In the *Hebrew*, (ſayeth he) for *Infernus*, is put *Sheol*; which doeth

Lyra, in Pſal. 114.

doeth not onelie ſignifie *Hell*, but alſo the *Graue*, or *Buriall* place, as the meaning is heere.

Agayne: The *Hebrew* worde SHEOL, properlie ſignifieth the *Graue*, (ſayeth both *Ianſenius*, on *Prov.* 15. 12. and *Arias Montanus*, in his Aunſwere to *Leo à Caſtro*) and *Hell*, metaphoricallie. Yea, whereſo-ever Saynct *Ierome* (ſayeth *Auguſtinus Stenchus*) or the *Septuagint*, haue tranſlated *Infernus*, or *Hades*, it is in the *Hebrew* SHEOL: That is, (ſayeth hee) the *Ditch*, or *Graue*.

Aug. Stench. in Gen. 37. 35

Thirdlie, (*ut de Hebreis ad Hebreos provocetur*) for proofe out of the *Rabbinicall* Doctors of the *Iewes*, and Maſters of that Language, That *Sheol* and *Keber*, (which ſignifie the *Graue*) are all one, let theſe foure, moſte famous amongſt them, giue a full teſtimonie. R. *Aben Ezra*, on *Geneſis* 37. 35. interpreteth *Sheol* in that place, by *Keber*, or the *Graue*: and ſo doeth R. *Salomo Iarchi* the ſame, ſaying, *Iuxta proprietatem ejus, ſignificatio eſt Sepulchrum*: that is, Ac-

cording to the proper ſignification there-of, (ſayeth hee) it denotateth the *Graue*. R. *Mardochai Nathan*, in his *Hebrew* Concordance, alſo, giveth no other expoſition of *Sheol*, *Pſalme* 31. *verſe* 17. but *Keber*, or the *Graue*. And *Kimchi*, in his *Radicibus*, doeth, in lyke-manner, expound *Sheol*, *Pſalme* 16. *verſe* 10. to bee nothing elſe, but KEBER, or the GRAVE.

This onelie is to bee remarked, that when *Sheol* doeth ſignifie the *Graue*, that the tearme of [*Graue*] muſt bee taken in as large a meaning, as it is in that ſpeach of our SAVIOVRS, *Iohn* 5. *verſe* 28. vvhere it is ſayde, that *all that are in the Graues, ſhall heare His voyce, and come foorth*. By which *Origen* ſhoweth, That not onelie builded Tombes, or digged Graues in the earth, are to bee vnderſtoode; but everie place (ſayeth hee) wherein a man's bodie lyeth, eyther intiere, or in parte: it beeing no abſurditie,

Orig. in Iſai l. 28. citat. ab Euſeb. in apol. pro Origine.

ſurditie, that all thoſe places, where-in anie parte of the bodie diſperſed doeth lye, ſhould bee called the Sepulchre there-of.

So that *Bellarmines* reaſon is ridiculous, vvhy *Geneſis* 37. *Sheol* can not bee interpreted the *Graue*; when *Iaakob* ſayeth, *I will goe mourning to my Sonne, vnto the Graue: for* (ſayeth hee) *the wilde Beaſtes haue deuoured him* (as *Iaakob* thought,) and ſo hee had no Graue. Not conſidering, that *Sheol* is taken, not onelie for a formall, or digged Graue in the earth; but alſo for that which is in place of a Graue to one, or where-ſo-ever the bodie, or anie parte there-of is, in what-ſo-ever manner, whether the mothers wombe, as is ſayde in *Ieremie*, *O that my Mothers Wombe had bene my Graue*, (ſayeth hee:) or the bellie of a Beaſt, as it is called in *Ionas*, *Out of the bellie of* Sheol *I cryed*, (ſayeth hee;) meaning

Bell. l. 4 de Chriſto, c. 10. §. jam vero.

Ier. 20. 17.

ning there-by the bellie of the Whale, where-in his bodie was, in a ſorte, intombed. Neyther meaned *Iaakob*, that hee would goe to that Graue, where his Sonne was; but vnto his Sonne by *Death*, and ſo to the *Graue*, as was ſayde to ABRAHAM, *Gen.* 15. 15.

Thus is the IESVITS *Demaund*, in all the particulars, aunſwered; and *Infernus* and *Sepulchrum*, ἅιδης and τάφος, *Sheol* and *Keber*, proven to bee frequentlie of one ſignification.

THE

THE POPISH CONFESSION, OF Christs Descense to Hell.

FOR wee belieue, that CHRIST *descended into Hell, not according to His Bodie, (because, in-deede, it was in a new Monument buried by* Ioseph *of* Arimathea, *as the Scripture witnesseth:) therefore, according to His Soule, which went downe, to* Abrahams *Bosome, to deliver the Patriarchs, and the Iust, which were there detayned captiue, &c.*

Luke 23.53.

THE PROTES
TANT REPLY.

CHAP. IV.

Whether Hell *and* Abraham' Bosome, *bee all one thing.*

IN the Examina
tion of this *Popi*
Confession, we shu
first inquire, Whe
ther *Hell* & *Abra*
ham's Bosome, be
all one? as the *Iesuit* would haue it
Secondlie, Whether the Patriarchs
and just men, were in *Hell*, before
CHRIST'S suffering? And
last, Whether *CHRIST'S* Soul
went to *Hell*, for their liberation,
and

and was there locallie, till His resurrection? As to the first.

I may shortlie replye in *Augustine's* wordes, *I haue not, hitherto, found, and yet I inquire; neyther doe I remember,* (sayeth hee) *that the Canonicall Scripture doeth anie way put* Hell *in the good parte. Now, that the* Bosome of Abraham, *and that* Rest, *vnto which the Godly poore man was carried, by the Angels, should not bee taken in the good parte, I know not, whether anie good man can endure to heare: and, there-fore, how wee may belieue, that it is in* Hell, *I doe not see,* (sayeth this holie Father.)

Aug. l. 12. de Genesi. ad literam.

The trueth heere-of, lyke-wyse, will more clearlie appeare, if wee consider these poyntes following: 1. Why it is so called: 2. Where it is: and 3. What it is.

If wee consult, then, with CHRIST'S owne Mouth, in the

first, opened in holie Scripture, wee shall finde, that in the Gospell to bee in Abraham's Bosome, (as is sayde of *Lazarus*) and to sit
Matt. 8.11. downe with Abraham, in the Kingdome of Heaven, (as CHRIST propheſieth of believing *Gentiles*) are both Metaphoricall speaches, taken from Banquetting; and where-by is signified, the fruition of thoſe Cœleſtiall joyes, where-with the LORD'S Elect shall bee satiate in that Heavenlie Kingdome: There-fore, it is sayd in Saynct LVKE, *Blesſed is he, who*
Luke 14.15. *shall eate Bread in the Kingdome of GOD.* And agayne, *I appoynt to you a Kingdome*, (sayeth our Saviour) *as My Father hath ap-*
Luke 22.29. *poynted vnto Mee; that yee may eate and drinke at My Table, in My Kingdome.* Now, in banquetting wee see, (as in the example of IOHN, who leaned in CHRIST'S
Iohn 13.23. Bosome) that, amongst the *Iewes*,

to

to reſt, or leane in the Boſome, was a ſigne of moſte ſpeciall loue, Advauncement, and neareſt conjunction of familiaritie; and, therefore, did denotate in *Lazarus*, not onelie his happie Admiſſion, and Aſſumption, vnto that Heavenlie Eſtate; but alſo his high Advancement there-in, and neareſt Aſſociation, with the moſte excellent and rareſt Saynctes of GOD, (ſuch as ABRAHAM was) in the joyfull participation with them of the ſatietie of Bliſſe, in that Heavenlie Kingdome: So that, for this cauſe, the happie eſtate of *Lazarus* Soule in Glorie, is ſo compared in Scripture, and çalled, *Abraham's Boſome*.

There-fore doeth the Ieſuit, *Maldonat*, comment thus, on this place, ſaying, *I belieue, that the metaphore* (ſayeth hee) *is taken from thoſe, who ſit downe at Banquet, whoſe order was this; That to whom-ſo-ever one ſate neareſt,* hee

Maldon. in Luc. 16.

hee did leane in his Bosome; even as Saynct Iohn *is sayde to haue leaned in* CHRIST'S *Bosome, at the last Supper. There-fore, because that which is in our Bosome, is as it were moste neare and deare vnto vs; and hee who loveth anie, taketh then most pleasure, when hee leaneth in their Bosome, whome hee loveth: as* Iohn *doeth show the same; who, when hee had sayde,* There was a certayne Disciple, who leaned in IESUS Bosome; *as it were for explications sake, hee addeth,* whom IESUS loved. *Hence, there-fore, it is,* (layeth hee) *that the Bosome is taken for the place of greatest pleasure, and of nearest conjunction, with the person beloved.*

Seeing, there-fore, this Metaphore is taken from banquetting, (as both Scripture showeth, and their

their owne Iesuit confesseth) howe fitlie the hilaritie of Royall feasting, agreeth with a darke place, or a hellish **Limbus**, or sorteth with the want, and with-drawing of his presence, who hath assembled his Guests, let the judicious consider: Or, in such chearfull banquetting, if an afflicting expectation onelie, or longing for future Good delayed, hath coresspondence with a joyfull, and present saturation of good thinges bestowed. And if ABRAHAM him-selfe, in opposing the estates of these two after death, cleareth not vnto vs, That as the ritch Glutton had alreadie, before, received his good thinges, in his lyfe; so had LAZARVS, even then, received his good thinges, after his death, saying, *Now hee is comforted, and thou tormented.* Which speach coulde not haue beene true, if LAZARVS, in anie hellish **Limbus**, had beene depryved of the Vision of GOD; for

for, ſo, LAZARVS had beene afflicted, and not comforted; ſeeing (as ſayeth SALOMON) that hope, which is differred, afflicteth the Soule: and *Dives* alone, alſo, had not beene in torment; becauſe (as their owne *Adrian Florentinus* affirmeth) this puniſhment of loſſe, is the greateſt torment, ſaying, The want of the ſight of GOD, according to the eſteeme of all the Saynts of GOD, is reputed, of all tormentes, or paynes, to bee the verie greateſt.

Prov. 13. 12

Adrian. Flor. in 4. ſent. agens de indulg.

Having, then, ſet downe the reaſon, why the bliſſ-full eſtate of the Godlie, after death, is called Abraham's Boſome, which over-turneth *Limbus*; wee haue next to conſider, where it is: vvhereanent, if wee conſult *Ambroſe* and *Beda*, *Maldonat*, will tell vs, that *Ambroſe* and *Beda*, (ſayeth hee) ſeemeth to place it in Heaven: And *Gregorie Nazianzen*, alſo, will declare vnto vs, That it is, where the Angels,

Mald. in Luc. 16.

Greg. Nazian. ora. 10 in laudem

gels, and glorified Spirites, are nowe; saying of his Brother *Cæsarius*, *I wish, that thou mayest pierce the Heavens*, (sayeth hee) *and mayest rest in* Abraham's Bosome; *where thou mayest beholde the companie of Angels, and the glorious shyning of the blessed Saynets.* For which cause, also, it is sayde in LVKE, that Lazarus was carried, by the Angels, into Abraham's Bosome.

mortui fratris Cæsarij.

ANTIQVITIE, also, last of all, beeing inquired what it is, they will showe, not onelie, that it is in Heaven, and where the Angels, and glorified Spirites are; but, also, that it is Heaven it selfe; and, so, no parte of *Hell*: There-fore (sayeth *Chrysostome*) hee called that Heavenlie Kingdome not by its owne name, (sayeth hee) but by the name of Abraham's Bosome. *Fulgentius*, lyke-wyse, calleth it a place, (not temporarie) but of æternall

Chrysost. hom. 27. in Matth.

Fulgen. ad Venantiam.

nall Reſt. *Dionyſius Areopagita*, in lyke manner, defyneth the ſame, to bee thoſe divine, and bleſſed Manſions, which receiveth all thoſe, (ſayeth hee) who are to ſee GOD; and where-in is never-fading, and moſte bleſſed Perfection. And, that great Doctor of the Church, AVGVSTINE, hee ſayeth, that Abraham's Boſome, is the Reſt of the bleſſed Poore, whoſe is the Kingdome of Heaven; and into which, after this lyfe, (ſayeth hee) they are received.

Dion. Areo. Hierar. Eccl. c. 2. & 7.

Aug. quæſt. Evang. l. 2. c. 38.

And, to conclude this poynt: Vnto this trueth, the *Romiſh* Doctors them-ſelues, are forced to ſubſcribe; CARTHVSIAN ſaying, *By* Abraham's Boſome, *is meaned* (ſayeth hee) *the Reſt of the Saynctſ, which they haue in their natiue Countrey.* Whence Saynct *Martin* did ſaye, *The Boſome of Abraham ſhall receiue mee.* *Sadoletus*, alſo (who was the Pope's Legate, to the *French* King, at the Counc

Carthuſ. in Luc. 16.

Councell of *Trent*) declareth vnto vs, saying, *If anie place bee sought out, to bee signified heereby, the Bosome of Abraham is the Kingdome of Heaven* (sayth he.) And, in lyke manner, *I greatlie suspect*, (sayeth *Maldonat*) *that the highest* HEAVEN *is signified there-by*.

Sadol. l. 3. Ep. 5. Histor. concil. trid. l. 1. pag. 103.

Mald. in Luc. 16.

Then, to retort vpon themselues: Those who immediatelie are received into Abraham's Bosome, are received into Heaven, and into Cœlestiall joye. But the Patriarches, and Godlie vnder the Lawe, were received into Abraham's Bosome: There-fore, into Heaven, and into Cœlestiall joye. The Major is proven, by the Fathers, and the Romish Doctors their owne Exposition: The Minor is also, by their owne confession: there-fore, the Conclusion inevitablie followed.

So that

So that wee may ſafelie nowe cloze, vvith AVGVSINES wordes, ſaying, *It appeareth ſufficientlie, that* the Boſome *of ſo great* Happineſſe, *is no parte, or member, of* Hell, (ſayeth hee.) And, ſo, the Jeſuit hath, heere-in, ſhot wyde of his Marke.

Aug. Ep. 99. ad Evodiũ.

CHAP.

CHAP. V.

Whether the Patriarches, and just Men, were in Hell, *before* CHRIST'S *ſuffering?*

FOR Reſolution heere-of, *Whether the Patriarches, and juſt Men, were in* Hell, *detayned captiue, before the ſuffring of* CHRIST? If wee firſt conſult with the Mouth of GOD, opened in holie Scripture, and heere-in addreſſe our ſelues, to the Lawe and Teſtimonie, the holie Pſalmiſt will, even in his owne perſon, ſhowe vs that comfortable

Assurance, which the Godlie had, of a glorious Estate in Heaven, after the finishing of their Course, where-in they were conducted, by the Spirite of GOD, on earth, saying, *Thou wilt guyde mee, with Thy counsell, and after, receiue mee into Glorie*: Where Glorie in Heaven, after Grace on earth, showeth the onlie two-folde Estate of the Saynctes and Patriarches, vnder the Lawe, without anie mention of a **Popish Limbus.**

Psal. 73. 24.

Neyther was ever, according to Scripture *, or Orthodoxe Beliefe, any other distinction knowne, of the CHVRCH of the ELECT, from the beginning, but Militant on earth, and triumphant in Heaven: and, consequentlie, no middle estate, in anie infernall place of *Hellish* Captivitie. Whence it is, that, (as Saynct AVGVSTINE showeth, and BELLARMINE citeth him) this was the Replye of the sound

Coloss. 1. 20

Bell. l. 3. de Eccles. c. 9. §. addit.

ſound *Catholickes*, againſt the *Donatiſtes*; who ſayde they made two Churches: aunſwering, that there was but one Church of *CHRIST*; but they diſtinguiſhed onelie the two eſtates there-of; The one militant, and mixed with the Wicked on earth; and the other triumphant, free of that mixture, in the Heavens: No mention beeing made of a third condition, in *Limbo*, before the comming of *CHRIST*; nor in *Purgatorie* now: For, ſo, the *Donatiſtes* had vp-brayded the ſound *Catholickes*, That they had made three Churches; and their Replye had beene, That they diſtinguiſhed onelie the three eſtates there-of.

For farther reſolution of which poynt, AVGVSTINE's wordes may ſuffice, in his 99. *Epiſtle*, to *Evodius*; where hee ſayeth, That hee found not what profite could redound, by *CHRIST'S* Deſcenſe vnto *Hell*, to the juſt Men, which were in ABRAHAM's Boſome; from whome hee could never ſee, that the *LORD*

departed, according to the blessed presence of His *DEITIE*. Whence wee argue.

If the PATRIARCHES, and just Men, were al-readie happie in their Soules, before *CHRIST'S* suffering, and in ABRAHAM'S Bosome, (which is Heaven, as is formerly proven) and there injoyed the blessed Vision of GOD continuallie, without getting anie newe benefit or profit, by *CHRISTS* Descense to *Hell*; then it will folow, that they were not in anie infernall Prison of *Hell*, captivated, and wanting that blessed Presence, or Vision, till by *CHRIST'S* Descense into *Hell*, they were liberate, and, so, received that Benefite, or profite, there-by.

But, according to AVGVSTINE his Testimonie, they were al-readie happie in their Soules, both for Place, (beeing in Heaven) and for Presence, (enjoying the Vision of GOD.)

There-fore, they were not in anie

anie Priſon of *Hell*, wanting that bleſſed Viſion, till by *CHRIST'S* Deſcenſe, they were liberate, and received that great Benefite.

Beſides, if wee conſider the Prayſes, which GOD'S Mouth giveth to thoſe His oddeſt Servants; and the rare Teſtimonies, of their match-leſſe, and ſingular holineſſe, as the *Margine* cleareth: And, if with theſe Teſtimonies, wee conſider what is ſayde to haue beene by GOD layde vp for them, and which they, even in a firme hope, after death, expected, (as *Hebr.* 11. ſhoweth;) to wit, A ſolide Citie, A glorious Recompenſe, and, An Heavenlie Countrey: which, as they ſought for it in their lyfe; ſo they arryved at the ſame, as well as wee doe, at their death *, living by Fayth, as well as wee, and * dying in *CHRIST*, as well as wee. If wee conſider, then, (I ſaye) all theſe former duelie, wee will finde it a groundleſſe,

Gen. 6. 19.
2. Pet. 2. 7.
Iohn 8. 56.
Hebr. 3. 2.
1. King. 14. 8

Hebr. 11. 4. 5. 7. 10. 16. 17. 24. 35.

* Hab. 2. 4.
* 1. Theſſ. 4. 16.

and vncharitable conceit, agaynſt Scripturall evidence, and Reaſon, to incarcerate ſuch heavenlie livers on earth, ſo long after death, in an helliſh Priſon.

What a ſtore, alſo, of conſtant and glorious Martyres, haue beene amongſt them? Of whome it is witneſſed, That the Worlde was not worthie to haue ſuch into it, for the ſhort tyme of their lyfe. And ſhall wee not thinke, then, that *Hell* was much leſſe worthie to haue had their nobleſt parte, which is their Soules, ſo manie thouſands, or hundreths of yeares, after their death, detayned there-in captiue?

What ſhould the drye Braunch, then, of the beſt now looke for, if this ſhould haue beene done vnto ſuch greene Trees? Or, what injuſtice ſhould it bee counted, in the moſte juſt GOD, who is as readie to rewarde the Good with Glorie, as the Wicked with Torment, (ſayeth their owne BELLARMINE) not

not onelie ſo long to haue delayed His rareſt Saynctes, and Servantes, of their due Rewarde promiſed; (who forbiddeth vs, to delaye but one night, to giue our *Hyrelinges* their Wages:) but, alſo, to haue impriſoned their holieſt Soules, in ſo infernall a Priſon, vnder ſo long Captivitie: and to haue inflicted vpon them, ſo great a part of the puniſhment even of the Wicked, which is *Pœna Damni*; depryving them, after death, of the bleſſed Viſion of HIS Face, which ſome of them, even in their lyfe-tyme, were ſo earneſt to haue had a glaunce of?

CHAP. VI.

Whither CHRIST'S Soule went, after His suffering on the Crosse.



HAving thus fred the Soules of the PATRIARCHES, and just Men, before the suffering of CHRIST, of anie infernall Prison, wee are to make our next search, Whither *CHRIST'S* Soule went, after His paynfull Passion: Which, by His owne aunswere to the Thiefe, is cleare, To haue beene to PARADISE, saying, *This day thou shalt bee with Mee in Paradise*. Which Entrie into PARADISE, was not according to His

DEIT

DEITIE; becauſe, ſo, Hee was ever There: and, there-fore, this, as a fond Errour in *Euthymius*, *Bellarmine* refuteth. Neyther was it in that parte of His Humanitie, which was corporall, and cõmitted to the Graue; but in His Soule, or ſpirituall parte, as all doe confeſſe.

Bell. l. 1. *de ſanct. c.* 3. §. *Euthymius.*

There reſteth onelie, then, to finde out, what is meaned by PARADISE; where-by wee may more clearlie vnderſtand, whither the Soule of *CHRIST* went, after His paynefull Suffering: Where-in, firſt, wee ſhall ſhowe, out of the Apoſtle, That PARADISE ſpoken of in the GOSPELL, is the thirde Heaven, and Manſion-place of æternall Bleſſedneſſe. And, this wee ſhall confirme, lyke-wyſe, out of *Romaniſts* them-ſelues.

Secondlie, That this PARADISE, which is the thirde Heaven, is that ſame thing, which was promiſed vnto the Thiefe vpon the Croſſe.

Thirdlie, that this which was promiſed to the Thiefe, is not onelie a bleſſed eſtate of Soule; but, alſo, in that ſame Place of Bleſſednesſe, where the Soules of the Godlie, with GOD, and His Angels, haue their perpetuall Abode. All which ſhall bee proven out of Fathers, and the *Romaniſts* owne Doctors.

First, then, the Apoſtle ſpeaking of the aboundance of Revelations, which were given vnto him, hee telleth vs, That *hee was caught vp, into* PARADISE. Which thing expreſſing agayne, in other wordes, hee ſayeth, That *hee was caught vp, into the third* HEAVEN. Showing, here-by, both theſe, to bee one. There-fore, ſayeth *Aquinas*, wryting vpon that place, *Non oportet nos aliud intelligere per Cœlum, & aliud per Paradiſum; ſed unum & idem per utrumque*: that is, *Wee muſt not vnderſtand another thing by* Heaven, *and another*

2. Cor. 12. 2. 4.

ther thing by Paradiſe; *but one, and the ſame thing, by both.* This ſame, alſo, doeth *Carthuſian*, and *Catharinus*, affirme, with ſundrie other Authors: So that wee ſee PARADISE, and the Supreameſt, or thirde Heaven, to bee all one.

Next, that this ſame *Paradiſe*, or *Third Heaven*, where-of the Apoſtle ſpeaketh, is that ſame thing, which was promiſed, by *CHRIST*, vnto the Thiefe, let theſe enſuing teſtifie. *Ambroſe*, on that place of the Apoſtle, ſayeth, That the Apoſtle was caught vp, *in Paradiſum cœleſtem*, (ſayeth hee) *in quo latroni dixit* DOMINVS, *quod futurus eſſet cum eo*: that is, *In that heavenlie Paradiſe, where-in our* LORD *ſayde vnto the Thiefe, that hee ſhould bee with Him.* In lyke manner ſayeth THEOPHYLACT, *Raptus eſt in eundem, quem* DOMINVS *Latroni promiſit*: that is, *The Apoſtle*

(ſayeth

(sayeth hee) *was caught vp into that same Paradise, which our* LORD *promised to the Thiefe.* The lyke doeth *Arboreus*, also, and *Cajetane*, clearlie affirme.

Thirdlie, that this which was promised to the Thiefe, as Part-taker with CHRIST, was not onelie a blessed Estate of Soule, in anie place, (as the *Romanistes* would haue it:) but, also, in that same Place of Blessednesse, in particular, where the Soules of the Godlie, with GOD, and His Angels, haue their perpetuall Abode, these places ensuing justifie. Saynct *Ambrose* calleth it, *That Heavenlie* HIERUSALEM, *and those Cœlestiall Places, where-vnto our Bodies,* (sayeth hee) *at the Resurrection, shall bee lifted vp: which shall bee not onelie to an Estate of Glorie, but (as the locall vp-lifting testifieth) to the place of Glorie.* *Sedulius*, also, calleth it, That Place

Amb. in 2. Cor. 12. & sic cæteri.

ubi

ubi Angelicæ virtutes continentur: that is, *where the Angelicall Powers doe inhabite.* Haymo, in lyke manner, calleth it, That Place, *ubi Angeli, & animæ Sanctorum, in contemplatione* DEI *ſunt poſitæ*: that is, *where the Angels, and Soules of the Saynctes, are placed, to contemplate* GOD. Cajetane, alſo, calleth it, *Supremum Cœlum, & locum illum ſummum, in quo* DEVS, *& Beati, habitare dicuntur*: that is, *The higheſt Heaven, and that Place,* (ſayeth hee) *which is aboue all, where-in* GOD, *and the Bleſſed, are ſayde to inhabite.* Carthuſian, lykewyſe, calleth it, *Locum Beatorum, The Place where the Bleſſed remayne.* Where-of it is ſpoken, Revel. 2. 7. ſaying, *To him that over-commeth, will I giue to eate of the Tree of Lyfe, which is in the midſt of the* PARADISE *of* GOD.

BELL

BELLARMINE, lyke-wyse establiſhing a conformitie, betwee CHRIST, and His Members, i their eſtate, betweene their deat and reſurrection, hath theſe words CHRIST, *immediatelie after death, was not* (ſayeth hee) *bleſſed in Bodie, but reſted thre dayes in the Graue: not-withſtanding, in the meane tyme, Hee was bleſſed in His Soule, an in Paradiſe; for ſo Him-ſelf ſayde,* This day thou ſhalt be with Mee in Paradiſe. *Therefore, lyke-wyſe, the Saynctes u bee conforme with CHRIST,* (ſayeth hee) *whyle they reſt i their Graues, according to thei Bodies: yet, in their Soules, they are happie, and bleſſed, i Paradiſe.*

Bell. l. 1. de ſanct. c. 4. §. tertio.

Whence wee inferre: If th Members of CHRIST be heere-in conforme to their Head That,

That, Where His Soule was, during the tyme of His Bodies lying in the Graue, till His Reſurrection; ſo ſhould theirs bee, till their reſurrection: Then, it will follow, That, as His Soule was in PARADISE, till His Reſurrection, which was not onelie a bliſſ-full Eſtate, (ſaye wee) but in the proper place of Bliſſe alſo, as hath beene proven: Even ſo ſhoulde their Souls bee, who are His Members, in that Eſtate, and Place of Bliſſe, lyke-wyſe, till their reſurrection. All which holdeth well, and orthodoxe, and militateth ſtronglie agaynſt the *Græcian* Errour, which BELLARMINE impugneth. But, on the contrarie, if theſe two bee ſeparated, (as the *Romaniſtes* would haue them) to wit, that CHRIST'S Soule, betweene His Death and Reſurrection, was in the Eſtate of Bliſſe; but not in the proper place of Bliſſe, which is HEAVEN; but rather, in the contrarie, and oppoſite

poſite place there-to, which is Yell: Then, the conformitie will no wyſe holde, betweene CHRIST, and His glorified Members, except they make the Soules of the Godlie, after death, during the tyme of the abode of their Bodies in the Graue, to their reſurrection, to bee bleſſed, onelie in Eſtate; but, yet, locallie, to remayne in Yell, (as they ſaye CHRIST'S did:) quyte oppoſite to HEAVEN: And ſo, there-by, they ſhall jumpe, yea, fall, into a farre lurder Errour, than the *Grecian hereſie*, vvho holde, That the bleſſed Soules of the Saynctes, remayne in hid Receptacles, to the Daye of Iudgement.

THE

THE POPISH PROBATION, OF THEIR ASSERTION, CONCERNING Christs Descending into Hell.

THIS *Descending can not bee to the* Graue, *because Saynct* PAVL *sayeth*, *That* Hee descended, first, to the lower partes of the earth: *which is a place opposite to that whereunto Hee ascended, when Hee led* Captivitie *captiue*; *and is called, in our* Creed, *by the Apostles*, Hell; *and by our Sa-*

Ephes. 4. 9.

viour, The heart of the earth: For, as *Ionas* was three dayes, & three nights, in the Whales Bellie; So ſhall the Sonne of Man bee three dayes, and three nightes, in the heart of the Earth, *&c.*

Matt.12.40

THE PROTESTANT REPLY.

CHAPTER VII.

What is meant by The lower parts of the Earth.

EPHES. 4. 9.

IN the due inquirie, What is the true meaning of theſe wordes, wee ſhall, firſt, conſult with

with Scripture: ſecondlie, with Fathers: and thirdlie, with the *Romiſh* Doctors them-ſelues.

Firſt, then: The Prophet EZEKIEL, in his thirtie-two Chapter, ſpeaking of the deſtruction of ÆGYPT, and ſundrie other Nations, by the edge of the Sword; when hee commeth to ſhowe their abaſement, to the verie Graue, hee calleth it, *Their going downe, to the nether partes of the Earth.* And, to ſhowe what hee meaneth there-by, hee calleth it, *The ſetting of their Bed amongſt the midſt of the Slayne.* And agayne, *The placing of their Graues in the ſide of the Pit:* and, *Their companie, rounde about their Graues.*

Ezek. 32. 24.

Verſe 25.

Verſe 23.

Next, for the verdict of Fathers: AVGVSTINE, on that ſame place, ſhoweth, That the Apoſtle's meaning is no other, But that CHRIST came from Heaven, to

Aug. in Epheſ. 4. Theophyl. in Epheſ. 4.

the Earth, for our ſake; and, That His loweſt humiliation there-on, was to the Graue.

THEOPHYLACT alſo, ſhoweth, That the ſame is meant thereby, where-of olde IAAKOB ſpake, when hee ſayde, *Yee will bring my gray Hayres, with ſorrow, to the Graue.* And, in lyke manner, EVTHYMIVS expoundeth the wordes, of *the lower partes of the Earth*, ſpoken of PSAL. 139. 15. to bee the *Graue*, ſaying, *Compactum me vidiſti in utero matris meæ, & diſſolutum iterum videbis in utero terræ.*

Laſt of all, what the Romiſh Doctors them-ſelues, doe meane by *the lower partes of the Earth*, let vs heare, even out their owne mouthes.

Aquinas, then, ſayeth, *By the lower partes of the Earth, are vnderſtood, thoſe which wee inhabite*, (ſayeth hee) *which are called the lower partes, becauſe*

the

they are beneath the Heaven, and the Ayre; and to these the Sonne of GOD is sayde to haue come downe; not by locall motion, but by taking vpon Him our low and humble earthlie nature, according to that which is sayde, PHILIP. 2. *That* Hee emptied Him-selfe.

In lyke manner, (sayeth LYRA) *Hee descended, by His Incarnation, to* the lower partes of the Earth: that is, (sayth hee) *to the partes of this Earth, which are called* Lower, *in respect of other partes of the Worlde.*

Cardinall *Cajetane* sayeth, also, thus, *The addition of the worde* [Terræ] *is for clearer understanding, to determine, what* lower partes *are meant; for the lowest parte of the Worlde, is the Earth. For difference sake, then,*

of the lower partes of the Heauen, which is in the Ayre, it is sayde, as if more clearelie the Apostle had sayde. Hee descended first to the lowest parte of the Worlde, which is the Earth, (sayeth *Cajetane*.)

Last of all, sayeth *Catharinus*, (and, with him, *Gorranus*, and *Carthusian*,) *Hee descended into the lower partes of the Earth: that is, to this Worlde belowe, which is the Earth, & is lower than the Elementes, by taking our humane nature vpon Him,* (as sayeth the fore-named *Carthusian*.)

κατώτερα. More-over: If by *the* lower partes of the Earth*, the *Iesuit* would haue, of force, *Hell* to bee vnderstoode, and not the habitacle Earth, nor CHRIST'S Incarnation, or intombing there-on, then must hee graunt, That much more, by *the* lowest partes*, (which is the Superlatiue) must

κατώτατα.

Hell

Hell bee vnderſtood: and yet this, I thinke, hee will not bee ſo abſurde as yeelde. There-fore, much leſſe, by *the lower partes*, (which is the Comparatiue) can hee vrge vs to vnderſtand the other: For, DAVID, ſpeaking of his conception, and framing ſecretlie, in his Mothers Wombe, ſayeth, That hee was curiouſlie wrought, and his ſubſtance faſhioned in *the loweſt partes of the Earth*. Which, I hope, none will bee ſo abſurde, as to ſaye, this was in *Hell*. For this cauſe it is, (comparing this place, with the other,) that ſome doe holde, That by *the lower partes*, in that Apoſtolicall ſpeach, the Wombe of the bleſſed Virgine is meaned, where-in CHRIST, by His Conception, humbled Himſelfe ſo low, by taking vpon Him our baſe and earthlie nature.

Pſal. 139. 15.

CHAP. VIII.

What is meant, by the heart of the Earth. MATTH. 12. 40.

WHere-as the *Ie-suit*, by *the heart of the Earth*, in that speach of our SAVIOVR, would haue *Hell* to be vnderstoode, and not the *Graue*, I will oppose vnto him, for his full conviction, first, The scope of the place, out of his owne Expositors: secondlie, The Authoritie of Fathers: thirdlie, The Expositions of his owne Doctors: and, last, The lyke phrases of Scripture.

First, then: His Exposition is agaynst the scope of the place, directlie: For, the *Phariſees* desired, to see a Signe; that is, visiblie some evident

evident and ſenſible Miracle: To whome CHRIST aunſwereth, That Hee woulde *giue them no other Signe, but the Signe of the Prophet Ionas*, &c. Which could not bee the Deſcenſe of CHRIST'S Soule into *Hell*, and the returne there-of from thence; becauſe that was all-to-gether inviſible vnto them; and, ſo, no Signe at all: but it was His Death, Buriall, and Reſurrection agayne from the *Graue*, which was viſible, and is cleareliе meant there-by, according as their own *Ferus*, on this place, commenteth, ſaying, That *as Ionas, beeing caſten into the Sea, and ſwallowed by a Whale, ſeemed a dead Man, and quyte periſhed; and, yet, not-with-ſtanding, within three dayes, hee was farre otherwyſe* ſeene; *to wit, alyue, beeing caſten foorth, vpon the Shore of Ninive: So, altho the Sonne of Man, beeing crucifixed, and layd*

in the Graue, ſeemed as one quyte deſtroyed, and whollie over-come by Death: yet, not-with-ſtanding, (ſayeth hee) *Hee ſhoulde bee ſeene alyue agayne, vpon the third daye, and powerfullie to aryſe agayne, as a triumphant Victor.* So, in that Hee was *ſeene* to ryſe, (as *Ferus* ſayeth,) therc-fore His Reſurrection from the *Graue*, and not His Soules Deſcenſe to *Hell*, or Returne from thence, was a Signe vnto them.

Secondlie: The *Ieſuites* Gloſſe is cloſe contrarie to the Expoſition of Fathers: For, *Chryſoſtome*, commenting on this place, ſayeth thus, *Non enim ait in terra, ſed in corde terræ, ut Sepulchrum denotet*: that is, *Hee ſayeth not, in the Earth, but in the heart of the Earth; to ſignifie His Graue there-by.*

Chryſoſt. hom. 44. in Matth. 12.

Gregorie Nyſſene, in lyke manner, ſayeth, That *whyle the* DEITIE *was*

was with CHRIST'S *Soule in Paradiſe indiviſiblie, making way, by the Thiefe, for an Entrance vnto Man-kynd thither; it was with His Bodie, lyke-wyſe, in the heart of the Earth; deſtroing him that had power of Death.*

Greg. Nyſſ. in Epiſt. ad Euſtath. pag. 1093.

Anſelmus, alſo, ſayth, *Fuit in corde terræ, in Sepulchro ſcilicet*: that is, *Hee was in the heart of the earth; to wit, in the Graue.*

Anſel. in Matth. 12.

Euthymius ſayeth, alſo, *Cor vero terræ intelligit ejus profunditatem, nam in profunditate illius lapidis inciſum erat Sepulchrum*: that is, *The heart of the Earth, ſignifieth the profunditie there-of: For, in the profunditie of the Rocke, was His Graue hewen out.*

Euthym. in Matth. 12.

Ignatius, alſo, interpreteth *Cor terræ*, τὸ μνημειον ὑπο την γην: that is, *His Buriall vnder the Ground.* So, alſo, doeth *Ireneus* applye theſe wordes, to CHRIST'S Buriall:

Ignatius ad Trallianos. Hierom. in cap. 2. *Iove. Tertull. lib. de anima, cap.* 31.

Buriall: with whome conſenteth Saynct *Ierome*, and *Tertullian*.

Thirdlie: The *Ieſuites* Senſe of theſe wordes, is ſenſiblie agaynſt the Expoſitions of his owne Doctors.

Lyra in Matth. 12. 40.

For, thus ſayeth *Lyra*, *The Sonne of Man ſhall bee in the heart of the Earth: that is, In the Graue* (ſayeth hee.)

Carthuſian, alſo, vpon the ſame place, ſayeth, *The Sonne of Man ſhall be in the heart of the Earth: that is*, (ſayeth he) *vnder the Earth; to wit, in His Graue, three dayes, and three nights.*

Arboreus, alſo, their *Pariſian* Doctor, thus commenteth, *CHRIST telleth*, (ſayeth hee) *that Hee was to bee three dayes, and three nights, in the heart of the Earth: meaning, that Hee was to bee in His Graue.*

Laſt of all: Let the lyke oppoſition

ſition bee ſeene, of the *Ieſuites* Expoſition, to other a-lyke phraſes of Scripture.

DEVT. 4. verſe 11. the *Hebrew* hath, *Et Mons ardebat uſque ad cor Cœli*: which the *Septuagint* interpreteth, ἑως τȣ̃ ȣ̓ρανȣ̃: and the Latine, *Vſque ad Cœlum*, *Even to the Heaven*. And, yet, who will ſay, then, that the Mountayne burned, even to the moſte inwarde parte of Heaven, as the heart is in the moſte inwarde parte of the Bodie?

So, lyke-wyſe, 2. SAM. 18. 14: whyle ABSOLON was alyue, BELEB, or *in the heart of the Oake*, that IOAB ſlue him. And, yet, I hope, that none will ſaye, That by the heart of the Oake, the moſte inwarde parte, within the Barke, and bodie of the ſame, is anie wayes meaned, *Sicut Cor eſt in medio animalis*. Where-fore it is, that the vulgar Tranſlation hath, *herens in quercu*; or, *ſticking in the Oake*.

In lyke

In lyke manner, EZEK. 27. verſe 4. TYRVS is ſayd, to haue its borders, *in the heart of the Seas*, becauſe, as *Vatablus* ſayeth, *Vndique Mari alluebatur*. And, yet, I hope, the *Ieſuite* him-ſelfe, will not ſaye, that it was ſo in the Sea, as the heart of anie living creature is in the midſt of the bodie, which wrappeth it cloſe about. Therefore, to ſay, That by *the heart of the Earth*, *Hell* is vnderſtoode, becauſe, as the Heart, is in the midſt of the Bodie, ſo it is in the center of the Earth, is but miere dotage, ſeeing that a Metaphore is, oftentymes, diverſlie conſidered: neyther hath it ever for a ground, one, and the ſame propertie, of the thing, whence it is taken.

THE

THE POPISH FARDER PROBATION,

Of Christs Descending to Hell, for delivering the Patriarches, and just men, from thence.

More-over: This place, where-vnto CHRIST descended, can not bee Heaven; *becauſe we ſaye not, that CHRIST deſcended into* Heaven; *but, that Hee aſcended, and led Captivitie captiue: which was the Patriarches, and Prophets, and the Iuſt, which died before*

Eph. 4. 9.
Col. 2. 14.

before CHRISTS *ſuffering, and were not glorified, till the pryce of our Redemption was payed, by putting out, as Saynct* Paul *ſayth, the Hand-wryting of Ordinances, that was agaynſt vs, which was contrarie to vs; Hee even tooke it out of the way, and faſtened it vpon the Croſſe, &c. They were not, then, glorified, before that tyme; becauſe all thoſe, as Saynct* Paul *ſayeth, through Fayth, obtayned good report, and receiued not the Promiſe; GOD provvyding a better thing for vs, that they, without vs, ſhould not bee made perfect. And the reaſon is which Saynct* Paul *giveth, ſaying, That the way vnto the Holieſt of all, was not yet opened, while as yet the firſt Tabernacle was ſtanding: for which cauſe the ſame Apoſtle ſayeth, That the ente-*

Heb. 11. 39.

Heb. 9. 8.

ring

ring to the holie Place, that is, to Heaven, *is a new way: but it had not beene a new way, if anie had entered before CHRIST our Saviour. Where-by it is evident, that CHRIST was the first that ascended, when He led Captivitie captiue, &c. And also, that Hee descended first to the lower parts of the earth;* Ut educeret vinctos suos de lacu, in quo non erat aqua, *as* Zacharias *the Prophet sayeth.*

Heb. 10. 19.

Zach. 9. 11.

THE PROTESTANT REPLY.

CHAP. IX.

What is meant, by Leading Captivitie captiue. *Ephes.* 4. 8.

BY this speach of the Apostle, (and of the Prophet before him) what is meant, wee shall,

Psal. 68. 18.

firſt, cleare out of Scripture: ſecondlie, out of the Fathers: and thirdlie, agaynſt the *Ieſuite*, out of his owne Doctors.

In SCRIPTVRE, then: in the Booke of the IVDGES, wee finde the verie ſame phraſe of ſpeach, vſed by DEBORAH, in her Song, after the victorie over *Siſera*, ſaying, *Aryſe, Barak, and leade thy Captivitie captiue, thou ſonne of Abinoam*. Where, by his leading of his Captivitie captiue, is no-thing elſe meant, (as all confeſſe) but thoſe his Enemies, agaynſt whome hee had foughten; and, over-comming them, had taken them captiue, to bee led awaye, and triumphed over.

Iudg.5.12.

So, lyke-wyſe, 2. CHRON. 28. verſe 11. the Prophet ODED exhorting the people to mercie, ſayeth vnto them, *Now heare me, there-fore, & reducite Captivitatem, quam duxiſtis captivam, and deliver backe the Captiues agayne, which ye*

yee haue taken captiue. Where, in lyke manner, by Captivitie taken captiue, are no others meant, but such as in an hostile, and cruell manner, as Foes, they had subdued, and detayned in slaverie.

Nowe, to applye: Let anie man judge, whether the *Iesuit* more rightlie expoundeth the Captivitie, which *CHRIST*, in lyke manner, is sayde to leade captiue, to bee the holie PATRIARCHES, the Friendes of GOD, and willing Subjectes; and not His Foes, or repyning Rebells; for whom Hee was ever by Protection, but not agaynst by Oppugnation; and, who were to bee Triumphers, with Him, but not triumphed over by Him. Or whether we more rightlie expound the same, according to the former places of SCRIPTVRE, to bee *CHRIST'S* Foes, and ours, to wit, *The Dominion of Sinne, the tyrannie of Satan, the sting of Death, the Curse of the*

Law, the Victorie of the Graue, and Power of Hell, &c. All which Enemies, our SAVIOVR hath foughten agaynſt, ſubdued, captivated, and triumphed over, freeing all His Choſen, hence-foorth, both from their feare, and force.

Secondlie: Let vs ſee what the Fathers meane, by this CAPTIVITIE.

Philo Carpathius, (who lived *Anno* 410.) on the fift of the CANTICLES, ſayeth thus, in the perſon of CHRIST, *I ſleepe, to wit, on the Croſſe, and My Heart waketh, when* MY DIVINITIE *ſpoyled Hell, and brought ritch Spoyles thence, of the Triumph (to wit) of ever-laſting Death over-come*, (ſayeth hee) *and the Devils power over-throwne.*

Alſo, *Having taken captive the Tyrant of Captivitie*, (ſayeth ATHANASIVS) *HEE aſcended vpon high.*

Athan. tom. 1. de ſalutari adventu CHRISTI.

Lyke

Lyke-wyſe, *HEE hath led Captivitie captiue, that is,* (ſayth TERTVLLIAN) *Death, and that Slaverie, vnder which Man was holde.*

Tertull. l. 5. cont: Marcion.

AVGVSTINE; in lyke manner, ſayeth thus, *But what is this Captivitie? eyther* (ſayeth hee) *becauſe Hee over-came Death, which kept them captiue before, over whom it reigned; or men them-ſelues, which were captivated by the Devill:* Capti quia ſubjugati (ſayeth hee) ſub leve illud jugum miſſi liberati à peccato, cujus ſervi erant, & juſtitiæ ſervi facti, cujus liberi erant: that is, *Taken captiue, becauſe ſubdued, and put vnder that light Yoake, beeing fred from Sinne, whoſe Servauntes they were, and made the Servants of Righteouſneſſe, wherefrom they were free.*

Aug. in Pſal. 67.

THEOPHYLACT, alſo,

Theoph. in Epheſ. 4. 9.

ſayeth, *Qualem autem captivitatem dicit?* (ſayeth hee) and then aunſwereth, *Diaboli captivum enim cepit, Satanam, & Mortem, & Maledictionem, & Peccatum*, &c: that is, *What Captivitie ſpeaketh hee of?* (ſayeth hee) *even of the Devill; for Hee tooke Satan captiue, and Death, and the Curſe, and Sinne*, &c.

Hil. in Pſ. 67

HILARIE, lyke-wyſe, ſayeth, *Omnes quoque inimicas virtutes, mundique poteſtates, principeſque aeris hujus, oſtentui reddidit*: that is, *Hee made triumphant ſhowe, of all the Enemie-forces, and Powers of the World, and Principalities of the Ayre.*

Haymo in Epheſ. 4. 9.

In lyke manner, HAYMO, (who lived, Anno 800.) declareth, that this was the orthodoxe Expoſition taught in his tyme, *Hee led Captivitie captiue: Id eſt, Diabolum duxit captivum*, (ſayeth hee) *& captivavit eum auferendo ab illo*

illo poteſtatem, quam tenebat in hoc mundo, juxta illud, nunc Princeps hujus mundi ejicitur foras: that is, *Hee led the Devill captiue, and tooke him captiue, by taking away from him, that power which hee had in this Worlde, according to that ſaying*, Now the Prince of this World is caſten foorth.

Laſt of all, let vs heare what ſome of the *Romiſh* Doctors call this *Captivitie*, which CHRIST led captiue.

ARBOREVS, that *Pariſian* Doctor, ſayeth, *By this Captivitie (ſayeth hee) without anie abſurditie, may bee vnderſtood, that intollerable ſeruitude of Sinne, and death, from which, CHRIST, by His Grace, hath freed vs.* *Arbor. in Epheſ. 4.9.*

LYRA, in his interlineare Gloſſe, expoundeth it, *Thoſe who were captiue vnder the Law, or* *Lyra in Pſal. 67.*

the Devill, by Sinne, or rather Sinne, and Man's subjection, there-by, to Satan, and the Curse of the Lawe, were those our Enemies, which CHRIST *led captiue.*

Lyke-wyse, LOMBARD, their Master of Sentences, his Exposition of this place, is just conforme with AVGVSTINE's, and no word there-in of the PATRIARCHES freedome from *Limbo*.

CHAP. X.

The meaning of HEB. 11. 39. *cleared.*

THE *Iesuite* proceedeth, next, to proue, by foure severall Textes of SCRIPTVRE, That the Soules of the PATRI-

PATRIARCHES, and of the juſt, were not glorified, nor admitted vnto HEAVEN, before CHRIST ſuffered. All which, in order, let vs, ſeveraliie, examine.

The firſt is, *Becauſe* (ſayeth hee) *all thoſe, through Fayth, obtayned good reporte,* (*as Sayncт* Paul *ſhoweth*) *but receiued not the Promiſe: GOD prouyding a better thing for vs; that they, without vs, ſhould not bee made perfect*. Where, in vnderſtanding by the Promiſe, the glorifying of their Soules, after the ſuffering of CHRIST, beeing fred out of *Limbo*, howe farre hee debordeth from the meaning of the Apoſtle, and of the Holie GHOST, let the Verdict of ANTIQVITIE, agreeing in one voyce, and the conjunct Expoſitions of his owne Schoole-men, declare: and, ſo, howe this Text maketh no-wyſe for his purpoſe.

First, then, concerning ANTIQVITIE, *Bellarmine* saveth vs pains, in the severall citation, or recitation of them, whyle as hee setteth downe, in this poynt, what is their common Exposition, and vnanime consent, saying, *Or by the Promise,* (sayeth *Bellarmine*) *is vnderstoode, the perfect Beatitude both of Bodie and Soule, which, as yet, the Fathers haue not; that the same might not bee without vs. And this* (sayeth *Bellarmine*) *is the common Exposition of the Fathers vpon this place: For hee sayeth not, That they should not bee rewarded without vs,* (sayeth *Bellarmine*) *but that they should not receiue the full Reward both in Soule and Bodie, or bee so perfected without vs; but wee, and they, shall bee perfected so to-gether, at the last Resurrection.*

Bell. l. 1. de sanct. c. 3. §. 3.

Next,

Next, for the conjunct Exposition of the *Romish* Schoole-men, (beside *Bellarmine*, whome wee haue heard) *Ribera*, the *Iesuite*, no lesse ingenuously confesseth, That the Apostle speaketh, *De consummata beatitudine Corporis & Animæ*, (sayeth hee) *in die extremi judicii*: that is, *Of the perfect Happinesse, both of the Bodie and the Soule, at the Day of the last Iudgement*. *Ribera in Heb.* 11.39.

Arborens, also, sayeth, *Quod consummatio illa est absolutissima Corporis & Animæ perfectio*: that is, *That most absolute consummation, is the perfection both of Soule and Bodie*. *Arb. in Heb.* 11. 39.

Lyke-wyse, sayeth *Carthusian*, *They received not the Promise, that is*, (sayeth hee) *Corporis stolam, seu glorificationem*: that is, *The glorifying of their Bodies, till the day of Iudgement: but then, all of vs shall bee rayſed*, (sayeth hee) *Cart. in Heb.* 11. 39.

hee) *and glorified together, that so wee may congratulate, one another, mutuallie, of so great an Happinesse.*

So that it is cleare, That by receyving the Promise, is not meant the glorifying of the Soules of the Godlie Patriarches, which they attayned not vnto, till after *CHRISTS* suffering, and their delivering from *Limbo*; but the perfect glorifying of their Bodies and Soules, which they, with all others the Elect, shall attayne vnto, onelie at the generall Resurrection. So that the sense of this Text, by the *Iesuit*, hath beene sensiblie mis-taken.

CHAP.

CHAP. XI.

The true meaning of HEB. 9. 8. *and* 10. 19. *expounded.*

THE next two Textes, that the *Iesuit* adduceth, for the same purpose, are HEB. 9. 8. and 10. 19. where hee sayeth, That Saint PAVL giveth the reason, why, before CHRIST'S suffering, none went to Heaven, *Because the way to the Holiest, was not yet opened, whyle as yet the first Tabernacle was standing:* and for that cause hee sayth, that *The entrie to the holie Place,* (that is, to Heaven) *is called a newe Way; which it had*

not beene, if anie had entred there-in before CHRIST our Saviour.

To whom I answere; That as in the former, so both in the scope, and sense of these words, the *Iesuit* is a grosse mist-taker; these beeing speaches, onlie of a cleare opposition of the *Iewish* Rites, and legall Sacrifices, performed in the *Mosaicall*, and typicall Tabernacle, vnto CHRIST'S onlie one, and All-sufficient Sacrifice, perfected in that most excellent Tabernacle, and Temple of His owne Bodie: and showing, that it was not by anie efficacie of the one; but by vertue onlie of the other, that anie entrie into Heaven is. So, that these Speaches, and the scope of them, is onlie to debarre anie confidence in legall observations, from having anie share with CHRIST, in the worke of Man's Salvation, effectuated onlie by His Death and Passion: and to show, that at the Death

Death of the Sonne of GOD onlie, was the cleare opening, and manifestation to all men, of the true Waye to HEAVEN, even CHRIST Crucified. *Qui latebat ante,* (sayeth AQVINAS) *sub figuris literæ obumbratus*: but by whole Death (sayth CAJETAN) *Via sanctorum ad cœlestem Patriam aperta est*: that is, *The Waye of the Sayncts vnto their Heavenlie Countrey, was opened: the legall Sacrifices, by that onlie one Sacrifice, hence-foorth ceasing; and the Vayle of the Temple* (sayeth hee) *beeing also rent, from the top, to the bottome.*

Aquin. in Heb. 9. 8.

Cajetan in Heb. 9. 8.

This Opening, then, is the full, free, and cleare manifestation, and exhibition to all Men, *Iew* and *Gentile*, Of CHRIST IESUS Crucified, as the onlie Salue for Sinne, and Saviour of the Worlde: and, therefore, is the word [*manifesting*] and nor [*ope-*

ἀνοιξαι
Rev. 5. 3.

[*opening*] vsed by the holye Ghoſt, in the Originall; where-as, the *Ieſuit* depraveth the Text, both in Scope and Wordes: who, in place of that which the Apoſtle ſayeth, That *the Way to Heaven, was not manifeſted, in regard of Knowledge*; hath ſet downe, That *the Way was not opened, in regarde of entrie*: and the Scope of the Apoſtle, beeing to inſtitute the compariſon of the People, and knowledge of Salvation, vnder both Covenants; but not to ſhow, That the Soules of the Patriarches, and juſt Men, entred not into Heaven, till after CHRIST'S ſuffering.

μηπω φανερωθεν των ἁγιων ὁδον.

The cauſe, lyke-wyſe, wherefore this Way ſo opened, or manifeſted, is called, *a new Way*, the *Ieſuit*'s owne Schoole-men may giue him reſolution: Therefore, (ſayth CAJETAN) *Viam quidem novam appellat, contra vetuſtatem peccati*: Hee calleth it, *A new Way, in oppo-*

ſitio

ſition to the olde way of Sinne: That, (as the Apoſtle ſayeth) *as Sinne hath reigned vnto Death,* (which was the old way) *ſo Grace might reigne through Righteouſneſſe, vnto eternall Lyfe, through CHRIST* (which is the new Way.) Rom. 5. 21.

Againe, *Ne introitum corporalem intelligeres explicavit eundem eſſe per viam novam,* (ſayeth this ſame Cardinall:) that is, *Leſt anie ſhould thinke, that a corporall entrie were vnderſtood,* (as was to the Holieſt of olde.) The Apoſtle ſhoweth, That *wee muſt enter by a new Way; ſeeing it is a ſpirituall entrie, which is requyred by Fayth, and the Way it ſelfe is Spirituall; to wit, Righteouſneſſe, and Holineſſe, through CHRIST.*

AQVINAS, alſo ſayeth, That *the newe and onelie Way,* *Aquin. in Heb.* 10. 19.

now to aſcende into Heaven, is, CHRISTO *tanquam membrum capiti ſuo adhærere*: that is, *To adhere to CHRIST, the Head, as a Member of His Bodie*: And therefore, hee ſhoweth, That who-ſo-ever now walketh in that *New Way* of Fayth, it ſhall bee ſayde vnto him, *I ſhall wryte vpon him My newe Name, and the Name of the newe* HIERVSALEM.

CARTHVSIAN, alſo, giveth this reaſon, why it is called *a new Way: Becauſe*, (ſayth hee) *it was firſt devyſed by CHRIST, no Man, nor Angell, beeing able to finde out a way, to reconcile Man to GOD*, (*the Covenant of Workes, as the olde Way, fayling*) *but onelie the Lambe, CHRIST IESVS*, (ſayeth hee) *by the Vayle of His Fleſh, and His ſuffering there-in,* mani-

nifesting the same vnto vs.

This way, then, wee see, is called, *a new Way*; not but that it was in beeing and existence before, but by way of clearer, and nearer patefaction: therefore, the *Greeke* word is ἐγκαίνιον, signifying, a renewing, by making, that which was before, in beeing, a new Way, as it were, in clearnesse, and vnderstanding: *CHRIST IESVS, beeing still that Lambe of GOD, which was slayne from the beginning*: As also, in opposition to that olde waye of Sinne, and to that legall, impassible; yea, impossible way of Workes: and not that it importeth, that the Soules of the PATRIARCHES, who relay on that onelie Sacrifice of *CHRIST* to come, and embraced the promise there-of, were al-together depryved of Cœlestiall entrie, till by His Ascention, Hee opened that way, and made it new vnto them: *CHRIST IESVS*,

beeing ever lyke the Sunne in the Firmament, effectuallie ſpreading the Beames of His ſaving Grace, as well backward, as forward, even vnto both endes of the Worlde; and beeing, no leſſe, a comfortable *ante meridian* Sunne, to them in their dimmer fore-noone, nor a *poſtmeridian* Sun, to vs in our clear Horizon, *Even CHRIST IESVS, yeſterday, and to day, and the ſame, for ever.*

For farther diſcoverie, lykewyſe, of this Popiſh errour, *In denying anie entrie to the Soules of the Patriarches, and juſt Men, before CHRIST'S Aſcention*, I muſt mutuallie demaund:

Gen. 5.24. 1. Whether doeth not the Scripture teſtifie clearlie, that *Enoch*, before CHRIST'S Aſcention, was taken vp to Heaven, ſeeing it is ſayde, That *the LORD tooke him vp to Him-ſelfe:* vſing the ſame

ſame word there, which is vſed heere-after in the rapt of *Elias*?

2. Whether did not *Elias* enter into Heaven, lyke-wyſe, before *CHRIST'S* Aſcention, ſeeing it is clearlie ſayde, in expreſſe words, That *Elias went vp into Heaven?* where-of *Mattathias*, on his Death-bed, when hee put his Sonnes in mynde, ſayde, That *Elias, beeing fervent, and Zealous, for the Law, was aſſumed vp into Heaven.* 2. Kings 2. 11. Machab. 2. 58.

3. Whether did not *Moſes*, alſo, before *CHRIST'S* Aſcention, enter into Heaven, (whoſe Bodie was ſo dignified, by an Archangels burying of the ſame, and whoſe name is ſo highlie prayſed, *Heb.* 3. 5.) ſeeing with *Elias* hee was ſeene in Glorie, at *CHRIST'S* Transfiguration? Matth. 17.

4. Did not the Soule of the Thiefe, lyke-wyſe, on the Croſſe, that ſame daye of his death, enter Matth. 26.

into Heaven, before CHRIST'S corporall Ascention, (as hath bene proven before) according to CHRIST'S promise vnto him, *This day thou shalt bee with Mee in Paradise?*

To say, then, that no Soule entred into Heaven, before CHRIST'S Ascention, is blasphemous: to restrayne, lessen, and imbase the vertue of His Passion, which reacheth (as is sayde) to all Tymes, and Persons, and to make the Sinne of *Adam* more powerfull to Condemnation, than CHRIST His obedience is vnto Salvation; the one Fall casting his Posteritie, immediatlie after death, to *Hell*; but the others Righteousnesse, not bringing the Faythfull, but after hundreths of Yeares, to the Glorie of Heaven.

CHAP.

CHAP. XII.

The place of ZACHARIE, 9. 11. *explayned, and freed from* Popiſh *wreſting.*

THE laſt place, which the *Ieſuit* adduceth, for his probation, of the deliverie of the Soules of the PATRIARCHES, and juſt Men, out of his imaginarie *Limbus*, after CHRIST'S ſuffering, is that place of *Zachariah*, *Vt educeret vinctos ſuos de lacu*, (ſayth hee) *ubi non erit aqua*: that is, *That Hee might bring foorth His Priſoners, out of the*

Pit, where-in there is no Water.

Which place, howe little it makes for his Helliſh *Limbus*, I will, firſt, manifeſt out of the Fathers; and next, out of his grand Champion *Bellarmine*.

This Text, then, which ſpeaketh of that gracious Deliverance of ſinnefull Man-kynde, by the Blood of *CHRIST*, out of the Priſon of that ſpirituall Thraldome, where-in all men were, through *Adams* fall, and by the meanes of Sinne, Saynct *Auguſtine* doeth thus clearlie expound: *What may bee underſtood by this Pit,* (ſayeth hee) *diverſe expoſitions may bee thought upon, agreeable to the true Fayth: but, it ſeemeth to mee, that none better can bee than this; That there-by is underſtood, the drye and barren deepeneſſe of Man's Miſerie, where the Waters of Righteouſneſſe flow not;*

Auguſt. de civit. DEI, l. 18. c. 35.

not; but where-in is the puddle of Iniquitie.

THEODORET, lykewyse, after hee hath expounded this *Pit*, to bee *eternall Death*, then hee ſubjoyneth, ſaying, And *when Men were bound* (ſayeth hee) *in this Pit, our LORD IESVS CHRIST Hee looſed them, and brought them foorth; and by His precious Blood, Hee delivered them, and brought them foorth to the way of Lyfe, when Hee gaue vnto them the new Covenant.*

Saynct IEROME, alſo, ſayeth, That *it is thus vnderſtood,* (ſayeth he) *By the Blood of Thy Suffering, in Mercie thou deliveredſt them, who were bound Priſoners, in the Priſon of Hell, where-in there is no Mercie.*

Saynct CYRILL, lykewyse, hath this Expoſition, *By which wordes,* (ſayeth hee) *wee affirme, eyther that* Hell *is vnderſtood, where-in is no lyfe, (for wee may take Water for the ſymboll of Lyfe) or elſe, wee will interprete the Pit, moſt fitlic, to bee the deceyving of falſe gods; for Idolatrie, is a Pit, truelie, in which who-ſo-ever falleth, hee ſhall bee depryved of eternall Lyfe.*

So, whether Man's Miſerie, or eternall Death, or *Hell*, or heathen Idolatrie, bee meant by this Pit, yet anie ſuch *Limbus*, is no wayes there-by ſignified.

Bell. lib. 1. de Purg. cap. 3.

Next: if wee conſult with *Bellarmine*, hee ſhoweth vs, that no ſuch thing as *Limbus Patrum*, can bee meant there-by: where-of hee giveth this reaſon, *Becauſe* (ſayth hee)

hee) *There is* aqua conſolationis *in Limbo*; *that is, There is the Water of Comfort, or Refreſhment, in Limbus*; *where-as in this Pitte where-of* Zachariah *ſpeaketh, there is no Water at all.* Therefore it is, that *Bellarmine* taketh this place, for that cauſe, to fit better for the proofe of *Purgatorie*.

Lyke-wyſe, thoſe that are in this Pit, where-of the Prophet ſpeaketh, are called *Vinčti*, or *fettered*. Whence it would follow, if there-by *Limbus* were meant, that the Fathers were not onlie ſo long detayned in that helliſh priſon, but that they lay chayned, or in Fetters, ſo manie thouſands or hundreths of Yeares, in that infernall Pit. Which eſtate, if it bee all one, with beeing in Abraham's Boſome, as the *Ieſuit* confeſſed before, which is a place of receyving Com-

Comforte, and enjoying good things, (as the Scripture ſhoweth) let anie Man judge.

Out of all which places, then, which haue beene formerlie adduced, it is evident, how impertinentlie, and to no purpoſe, the *Ieſuit* hath adduced the Authoritie of wreſted Scripture, for his *Popiſh Limbus*, and liberating of the PATRIARCHES therefrom; and howe Foxe-lyke, onlie there-in, *Vitreum vas lambit pultem haud attigit.*

THE

THE IESVITS IMPVGNING OF CALVINES EXPOSITION, OF THE Article of Christs Descending into Hell.

FArther: *This descending of* CHRIST *into Hell, can not bee vnderstood of the suffering of the Paynes of Hell in His Soule, speciallie vpon the Crosse, according to* Iohn Calvines *blasphemous doctrine; because in all the Scripture there is no mention made of such suffering: and Saynct* Iohn *sayth, that the*

Calvin. instit. c. 16. §. 10.

1. Iohn 1.7.

the Blood of CHRIST *cleanseth vs from all sinne: and Sayn*ct Paul, *to the* Ephesians, *sayeth, We haue redemption, through His Blood;* Ephes. 1. 7. *even the forgiuenesse of sinnes, according to His rich Grace: and, therefore, I* demaund, *Whether suffered* CHRIST *vpon the Crosse in His Soule,* Pœnam damni, *or* sensus, *or both?*

Hee suffered not the first, because His Soule was ever blessed: Hee suffered not the second, because Hee suffered not vpon the Crosse the payne of Fyre, nor vtter Darknesse, in æternall Bands: neyther suffered Hee the Worme which dieth not; nor Hee was not in Hell, in companie with the wicked spirits, where is weeping, and gnashing of Teeth: for these are the paynes of Hell, where-of mention is in Scripture.

Third-

Thirdlie: If He ſuffered both pœnam damni, *and* ſenſus, *I deſire Scripture for the ſame: for, according to Theologues, all the paynes of Hell are comprehended vnder theſe two tearmés,* Pœna damni, & ſenſus?

AN ANSWERE TO THE IESVIT, IN DEFENCE OF *CALVINE.*

CHAP. XIII.

That CHRIST ſuffered in Soule, as well as in Bodie, proven out of Scripture.

FIRST, then, we mayntayne, with CALVINE, *That CHRIST ſuffered in Soule, as*

as well as in Bodie; and, That *idiως, & proprio ſenſu*, and not *per aſſiſtentiam*, or by Sympathie, with the Bodie onlie, that ſo as perfect Man, conſiſting of both, perfectlie Hee might redeeme Man-kynde, who had ſinned in both; and conſequentlie who, according to juſtice, in both, ſhould haue beene puniſhed reſpectiuelie. Seeing, there-fore, Hee was not onlie our Redeemer, by power to deliver, but our Cautioner, alſo, in juſtice, to ſatisfie, it became Him to ſatisfie for what-ſo-ever wee ſhould haue ſuffered, and fulfill our obliedgement: wherefore (ſayeth *Iſidore*) *DEI verbum, ut verè humanitatem induit, ita verè* omnia, *quæ in hominem cadunt, explevit*: that is, *The incarnate Word of GOD, as Hee truelie put on our Humanitie, ſo truelie did Hee fulfill* all *things, which ſhould befall Man*. It beeing, alſo, requiſite, that as that double Death over-came the firſt

Iſidor. Pelu-ſiota Epiſt. 189.

Adam;

Adam; ſo the ſame, by ſuffering, ſhould bee vanquiſhed by the Second. So that who-ſo-ever they be, that deny His Soules ſufferings, (as the *Ieſuit* doeth, referring all to His corporall Blood-ſhed) they deny His ſpeciall ſuffering; which may bee called, *The verie Soule of His ſuffering*; and will bee forced to grant one of theſe two: eyther, that in His ſuffering, ſomething more grievous, than anie corporall death, did diſtreſſe Him; or elſe, (which were open blaſphemie) that of all Men, Hee had leaſt cowrage, and was moſt diſmayed for Death. And if the firſt (which muſt of neceſſitie) bee granted, then, beyonde corporall and ordinarie death, what can bee vnderſtood, but ſuch ſpirituall and Soules-ſuffering, which from an angrie GOD doeth proceede agaynſt Sinne, and which was that bitter Cup, where-of the Sonne of GOD'S Loue dranke, for the ſinnes of the World?

The veritie where-of is farther confirmed, first, by Scripture: secondlie, by Fathers: and thirdlie, by the Confession of *Romanistes* them-selues.

In Scripture, wee haue prefiguring things, fore-shadowing; Typicall speaches, fore-signifying; Evident Prophecies, fore-telling; *CHRIST'S* owne words, declaring; Evangelicall Harmonie, witnessing; and Apostolicall Epistles, proclayming the same.

First, then, what else was foreshadowed, by the roasting of that Paschall Lambe, but that tormenting Agonie, which *CHRIST*, our Passe-over, suffered in Soule, when His sympathizing Bodie, rayned downe that bloodie Swear in the Garden of *Gethsemanie*? becauſe, (as Pope *Gregorie* sayth) *Rubigo peccati purgari non potuit, nisi igne tormenti*: that is, *The rust of Sinne, could not bee purged away, but by the fire of torment.*

Exod. 12.

Greg. 11.3. Moralium.

What

What elſe, lyke-wyſe, did all other Sacrifices for Sinne, prefigure in their Denomination, Immolation, and Excluſion from the holieſt Place, beeing called Sinnes, and Sacrifices for Sinne, and, next, beeing whollie burnt with Fyre, and no part of them ever brought within the Holieſt of all? Lyke-wyſe, that braſen Serpent, erected on a Tree, did not onlie prefigure the death of CHRIST; but alſo the curſed death of the Croſſe, and, conſequentlie, that CHRIST ſhould bee (as Hee is called, GALAT. Chapter 3. Verſe 13.) made a Curſe for vs; and where-by, emphaticklie, all that is comprehended, which GOD vſeth, as a revenge of Sinne. For which cauſe, it is ſayde, *Curſed is hee* (of GOD) *that is hanged on a Tree.* Deut. 21. 23.

Next, for Typicall ſpeaches, fore-ſignifying: Doeth not DAVID typicallie expreſſe our SAVIOVR's diſtreſſe, and ſpirituall de- Pſal. 22. 1. 14.

desertion, when hee cryeth out in that PSALME, as *CHRIST* did on the Crosse, *My GOD, my GOD, why hast Thou forsaken Mee?* And agayne, *Myne Heart is lyke Waxe, it is melted, in the midst of my Bowels; and Thou hast brought Mee into the dust of Death.*

Lam. 1. 12. IEREMIE, lyke-wyse, in that Threnodicall Song, expresseth hee not that matchlesse Sorrow, vvhere-vvith the sadde Soule of *CHRIST* was afflicted, immediatelie by GOD, when it was heavie to the verie death? whyle as hee sayeth, *Beholde, and see, if there bee anie sorrow, lyke to My sorrow, which is done to Mee, where-with the LORD hath afflicted mee, in the day of His fierce wrath.* And subjoyning of his Agonie, and bloodie Sweate, *From aboue* (sayeth hee) *Hee*

Lam. 2. 11.

hath

hath ſent Fyre, into My Bones: Myne Eyes doe faile, with Teares: My Bowels are troubled, and My Liver is powred vpon the Earth. (and for the word ἐκλυπῶ, vſed by the Evangeliſtes,) *Hee hath compaſſed mee* (ſayeth the Prophet) *with Gall, and Travell: Hee hath cauſed the Arrowes of His Quiver to enter into My Reynes: Hee hath filled Mee with Bitterneſſe, and made mee drunke with Wormewood.* Lam. 3. 5. 13. 15.

Thirdlie, for evident Propheſies, fore-telling: Doeth not that Evangelicall Prophet *Iſaias* declare, That *Hee ſhould bee a Man of Sorrowes,* (which ceazeth on the Soule) *and acquaynted with Griefes, even accounted as ſmitten of GOD, and afflicted by Him:* and, That *Hee ſhould* Iſai. 53. 3, 10. 6.

make His Soule an offering for Sinne: for the LORD *hath layde on Him the Iniquitie of vs all?*

Fourthlie: Doth not CHRIST's owne wordes clearlie declare, That Hee suffered in His Soule, when Hee sayde, *My Soule is heavie, vnto the verie death?* Also, *Father, let this Cup passe from Mee?* And when ruefullie Hee cryed out vpon the Crosse, *My GOD, My GOD, why hast Thou forsaken Mee?*

Matt. 26. 37. Luke 22. 44 Mark 14. 33

Fyftlie; for Evangelicall witnessing: doe they not, in full consent, and Harmonie, showe, That *Hee was not only exceeding sorrowfull:* but, (as the word περιλυπος hath) *Girt about, or compassed, everie where, with sorrow?* and not onlie so; but with feare astonished: and not onlie astonished; but so deeplie distressed,

(as

(as *Franciſcus Lucas* expoundeth ἀδημονειν) *Vt quaſi exanimis, & extra ſe fuerit*: and not onlie ſo, but in a tearfull, amazing, and agonizing Perplexitie.

Laſt of all, for Apoſtolicall proclayming of this Trueth, in their Epiſtolicke wrytings: Sayn&t *Paul* telleth vs, That *CHRIST redeemed vs from the Curſe of the Lawe; beeing made a Curſe for vs.* Where-by, (as is ſayde before) all is comprehended, whatſo-ever GOD inflicteth on Soule or Bodie, as a full Revenge of ſinne. As alſo, That in the dayes of His Fleſh, Hee offered vp Prayers, and Supplications, with ſtrong crying, and teares, vnto Him that was able to ſaue Him from death; and was heard, in that which Hee feared.

Gal. 3. 13.

Heb. 5. 7.

CHAP. XIV.

That CHRIST *ſuffered in Soule, as well as in Bodie: proven out of the Fathers.*

AS SCRIPTVRE, ſo manie vvayes Authorizeth the Trueth; ſo doeth the verdict of Fathers homolate here-in, with vs.

Therefore, ſayeth Saynct *Ambroſe*, *Quia ſuſcepit animam, ſuſcepit & animæ Paſſiones*: that is, *Becauſe Hee aſſumed, or vnder-tooke a Soule for vs, therefore, alſo, Hee vnder-tooke the ſufferings of the Soule.*

Amb. l.2. de fide ad Gratian. c. 3.

Agayne, ſayeth *Ireneus*, (as hee

Iren. l.5. c.2.

hee is cyted by *Theodoret*, in his third Dialogue.) *Proprio ſanguine redemit nos* DOMINVS, *& dedit animam pro animabus noſtris, & carnem ſuam pro carnibus noſtris* : that is, *With His owne Blood, hath our* LORD *redeemed vs, and hath given His Soule, for our ſoules, and His Fleſh, for our fleſh.*

Lyke-wyſe, ſayeth Sayncte Ierome, *Sicut corpus flagellatum ac laceratum, ſigna injuriæ in vibicibus ac livore portabat, ita & animam verè doluiſſe pro nobis perſpicuum eſt*: that is, *As His Bodie, which was ſcourged, and torne, did beare the tokens of wrong, in His ſtrypes and wounding; ſo it is evident, that His Soule was truelie ſorrowfull for vs.*

Hieron. in Iſai. 53.

In lyke manner, ſayeth Cyrill, *Nemine cogente à ſeipſo propriam animam poſuit pro nobis, ut tam viventibus quam mortuis dominaretur, carnem*

Cyril. lib. de recta fide ad Theodoſium.

quidem ſuam pretium plane ſufficiens pro omnium carne ſolvens, & animam pro redemptione animæ quorumcunque: that is, *No man compelling Him, Hee layde downe His owne lyfe for vs, that ſo Hee might bee LORD over both living and dead; making His Fleſh a ſufficient Pryce for the Redemption of all our fleſh; and His Soule, for the Redemption of all our ſoules.*

Amlroſ. in Luc. l. 10.

Yea, Saynct *Ambroſe* goeth farther, and ſayeth, That *Hee could not haue beene ſo perfect a Saviour, except Hee had thus ſuffered in His Soule: Minus enim contulerat mihi,* (ſayth hee) *niſi meum ſuſcepiſſet affectum; ergo pro me doluit, qui pro ſe nihil habuit quod doleret, & ſequeſtrata delectatione divinitatis æternæ, tædio meæ infirmitatis afficitur; ſuſcepit enim triſtitiam meam ut mihi ſuam lætitiam largiretur, & veſtigiis noſtris deſcendit uſque ad mortis ærumnam, as-*

nos

nos ſuis veſtigiis revocaret ad vitam: that is, *Hee had beſtowed the leſſe vpon mee, or avayled mee leſſe, except Hee had vnder-taken myne affections; therefore, Hee was ſorrowfull for mee, who had nothing to bee ſorrowfull for Him-ſelfe; and laying aſide the pleaſure of His eternall Deitie, Hee was affected with the griefe of myne infirmitie; for Hee did vnder-goe the ſorrow that was due to mee, that Hee might beſtow His joye vpon mee: and by our foot-ſteps hee deſcended to the verie ſorrowes of Death, that by His foot-ſteps Hee might bring vs backe agayne to lyfe,*

Laſt of all: if they will eyther reverence the Sentence of a great and canonized Pope, or feare his Curſe and Thunder-bolt, let them heare what *Damaſus* decreeth; *Si quis dixerit* (ſayeth hee) *quia in paſſio-*

Damaſus vt citatur à Theodoreto Dial. 3.

paſsione crucis dolorem pertulit Filius DEI DEVS, *& non caro cum anima, quam induit ſervi farinam, quam ſibimet aſſumpſit; ſicut Scriptura dicit,* anathema ſit: that is, *If anie man will ſay, that in His ſuffering on the Croſſe, the Sonne of* GOD, *beeing* GOD, *ſuffered the dolour of the Croſſe, and that His Fleſh, and His Soule ſuffered not together, in that ſhape of a Servant, which Hee put on, and aſſumed, as the Scripture telleth vs;* Let him bee accurſed.

CHAP.

CHAP. XV.

That CHRIST *ſuffered in Soule, as well as in Bodie; proven out of the* Romaniſts *themſelues.*

AS the FATHERS haue here-in borne Witneſſe to the TRVETH, ſo doe the *Romaniſts* owne Doctors pleade the TRVETH for vs.

Their canonized *Aquinas*, then, out of the words of the 87 Pſalme, firſt proveth, that CHRIST'S Soule was paſſible, or ſubject to ſuffering, ſaying, *Dicit ex perſona* CHRISTI, *repleta eſt malis anima mea, non quidem peccatis, ſed humanis malis: id eſt, doloribus, ut gloſſa ibi exponit;*

ponit; ſic ergo anima CHRISTI *fuit paſſibilis*: that is, *The Pſalmiſt ſayth in the perſon of* CHRIST, My Soule is filled with evill; *which were not ſinnes, but humane evils: that is, As the Gloſſe expoundeth, with Dolours, or Griefes, therefore, by beeing ſo, the Soule of* CHRIST (ſayeth hee) *was ſubject to ſuffering.*

Aquin. part. 3. q. 46. art. 7.

Agayne, actuallie, that it did ſuffer, in the whole eſſence there-of, hee ſayeth, *Si intelligamus totam animam ratione ſuæ eſſentiæ, ſic manifeſtum eſt totam animam* CHRISTI *paſſam eſſe*: that is, *If wee underſtand* (ſayeth hee) *the whole Soule, in reſpect of the eſſence there-of, it is manifeſt, that the whole Soule of* CHRIST *did ſuffer.*

Lyke-wyſe, that it ſuffered in all the powers and faculties there-of,

of, hee ſayeth, *Secundum illum modum paſſionis qua potentia aliqua dicitur pati ex parte ſui ſubjecti, ſic omnes potentiæ animæ* CHRISTI *patiebantur*: that is, *According to that manner of ſuffering*, (ſayeth hee) *where-by anie facultie of the ſoule is ſayde to ſuffer, by reaſon of its ſubject; ſo all the powers or faculties of* CHRIST'S *Soule did ſuffer*.

Idem p. 3. q. 15. art. 4.

Laſt of all, hee ſhoweth vs, what it did ſuffer, ſaying, *In anima per triſtitiam, tedium & timorem, ut in corpore per vulnera & flagella paſſus eſt*: that is, *Hee ſuffered in His Soule*, (ſayeth hee) *by Sorrow, Griefe, and Feare; even as Hee ſuffered in His Bodie, wounding and whipping*.

Idem p. 3. q. 46. art. 6.

Pererius, lyke-wyſe, ſpeaking of CHRIST'S deſertion on the Croſſe, ſayeth, CHRISTVS *nullam tunc habuit in parte inferiori conſolationem, neque à parte ſuperiori animæ,*

Perer. in Exod. 12. diſp. 7.

mæ, nec adeo, quod ſignificavit ipſe dicens, DEUS Meus, DEUS Meus, ut quid dereliquiſti Me: that is, *CHRIST, at that time, had no comfort in the inferiour part of His Soule, neyther from the ſuperiour part there-of, neyther from GOD; which Himſelfe ſignified, ſaying,* My GOD, My GOD, why haſt Thou forſaken Mee? Therefore, wee ſee, that this ſorrow without comfort, this perturbation inward, and diſtreſſe-full Agonie, was not His corporall, but His Soules ſuffering.

Bellarminus

Lyke-wyſe, *Bellarmine* him-ſelfe, ſpeaketh to the ſame purpoſe, ſaying, CHRISTVS *non tantum non permiſit ut redundaret ex parte ſuperiore gaudium in partem inferiorem, ſed etiam non avertit cogitationem à morte imminente, defixit mentem in* omnia *tormenta impendentia*: that is, *CHRIST not onlie permitted not, that joy*

ſhould

ſhould proceed from the ſuperiour part of His Soule, to the inferiour; but, alſo, Hee turned not away His thoughts from death, which was imminent, but ſtedfaſtlie fixt His mynde, vpon all the Tormentes that were hanging aboue His head.

And laſt of all, *Carthuſian* ſayth, *That His ſoule was ſo vehementlie vexed, V't nulla fieret pro tunc redundantia conſolationis & alleviationis à ſuperiore parte, in partem ejus inferiorem*: that is, *That at that tyme,* (ſayeth hee) *there was no ſupplie of comfort and reliefe, from the ſuperiour part of His ſoule, to the inferiour part there-of.* *Carth. in Matth. 27.*

CHAP. XVI.

What Paynes they were, which CHRIST *ſuffered in His Soule, for Mankynde.*

NEXT, to this Concluſion, thus eſtabliſhed, to wit, *That* CHRIST *ſuffered in Soule, as well as in Bodie*, wee muſt conſider, (to ſatisfie the *Ieſuits* Demand) what ſort of paynes Hee ſuffered there-in for vs.

Aquinas, therefore, telleth vs, *That they farre exceeded all the paynes that men can ſuffer in this lyfe; not onlie for the ſharpneſſe, and vniverſalitie of the ſame; but, alſo, in reſpect of the quick-*

Aquin. part. 3. q. 46. art. 6.

neſſe

neſſe of the ſenſe, and the ſtrong and true apprehenſion of the Sufferer; as, alſo, the requiſite meaſure of the payne, made proportionable to the greatneſſe of the Fruit, which vnto all aboundantlie, was ever to redound. The reaſon of which acrimonie, and matchleſſe exceſſe of Soules payne, was (as Sayn&t *Baſill* giveth the reaſon, ſaying) CHRISTVS *cum Angore crucem ſuſcipit, paſſionemq; pavor anticipat. Quare? Nimirum quia* CHRISTVS *contra viventem adhuc mortem armatur, cumque nondum ſoluta tyrannide manus conſerit, etenim imperium quod in homines jam inde ab Adamo obtinebat, etiamnum oſtentabat:* that is, CHRIST *vnder-goeth the Croſſe, with ſuch diſtreſſe-full Griefe and ſuch feare fore-goes His ſuffering. Wherefore? Becauſe* (ſayeth hee) CHRIST *was armed againſt Death, as yet living, and in full vigour; and Hee*

encountereth with his tyrannie, as yet no-wayes over-come; for as yet Death was ſhowing his dominiring power, which hither-to from Adams *tyme, it had obtayned over Man-kynde.*

As wee ſee, then, what thoſe paynes were, and how great in the Generall; ſo let vs conſider, how they are called, or deſcrybed, in particular.

Acts 2. The Apoſtle calleth them, *The Dolours of Death:* which the Vulgare Tranſlation tearmeth, *Dolores Inferni*; or, *The Dolours, and Paynes of Hell*: and, (as Cardinall *Cajetan* affirmeth) *the Paynes of Hell, truelie.*

Salm. in acta tract. 13. *Salmeron*, alſo, the *Ieſuit*, calleth them, expreſſelie, *The Paynes of Hell*, with which the Soule of our Saviour was ſo mightilie diſtreſſed, ſayſng, *Supereſt ut intelligamus de doloribus acerbiſſimis paſſionis, quos ob id metaphorice inferni vocat, qui tamen ſiuiti*

ſunt in morte: that is, *It reſteth*, (ſayeth hee) *that we underſtand heere-by, the moſt bitter paynes of His Paſſion; which for that cauſe, are by way of ſimilitude, called*, The Paynes of Hell; *which, not-with-ſtanding, were finiſhed at His Death.*

Saynct *Gregorie*, lyke-wyſe, a *Pope*, alluding to *Hell*, calleth thoſe paynes of *CHRIST'S* Paſſion, *The Paynes of fierie Torment*, ſaying, *Iuxta ſemetipſum, fruſtra afflictus eſt, juxta vero acta noſtra, non fruſtra, rubigo quippe peccati purgari non potuit, niſi igne tormenti*: that is, *Conſidering His owne deſerving, Hee was cauſeleſlie afflicted; but not ſo, conſidering it was for our deedes: therefore it was, that the ruſt of Sinne, could not bee purged away, but by a fierie torment.*

Greg. 11.3. Moraliuum.

A ſtrange thing, then, it is, that in a *Pope*, a *Cardinall*, and a *Ieſuit*, it

ſhall bee thought no Blaſphemie, to affirme, That *CHRIST* ſuffered the paynes of *Hell*, in His painfull Paſſion: but for *Calvine*, or anie Proteſtant, to affirme, That by His Deſcenſe to *Hell*, His Soules ſufferings are vnderſtood, it is groſſeſt blaſphemie.

But, wee muſt conſider, that the paynes due to Man for Sinne, beeing divyded in theſe two, to wit, the paynes of the Bodie, and paynes of the Soule; and that *CHRIST IESVS*, our *LORD*, is not onlie a Redeemer to vs, but, alſo, a Cautioner for vs; and (as *Aquinas* ſhoweth) in our place; for which cauſe, He aſcrybeth to Himſelfe, our ſinnes, ſaying, in that 21 Pſalme; *Verba delictorum meorum*: therefore, it was juſt, and requiſite, that what man's ſinnes deſerved, who was principall, (as *Iſidore* ſayeth) that the incarnate Word, and Sonne of GOD, who hath truelie put on our humanitie, as our Cautioner, ſhould fulfill, and ſatiſfie

Aquin. loco quo ſupra.

Iſidor. Peluſ. Ep. 189.

fie plenarlie: or, as *Calvine* ſuteablie ſayeth, *Vt dependeret ille omnes quæ ab illis expetendæ erant pœnas, hoc unico excepto, quod doloribus mortis non poterat detineri*: that is, That *He ſhould vnder-goe all the puniſhment, which man ſhould haue vnder-gone, this onlye one thing beeing excepted, that He could not be holden, by the dolours of Death.* And, therefore, it is no marvell, if Hee ſuffered ſuch a death, as by an angrie GOD is inflicted on ſinners, ſubject to a ſenſe of wrath, and rigour of divine revenge; which, indeede, to a dejected Soule, ſuffering for its owne ſinnes, is an Hell vpon Earth.

Calvin. l. 2. inſtit. c. 16. §. 10.

Next, that wee affirme, that GOD was wroth with the Sonne of His Loue, but that His Welbeloved indured ſuch puniſhment, at His Fathers hands, for vs, as they doe for their ſins, who find an angrie GOD dealing agaynſt them: for which cauſe, Hee is, therefore, ſayde, to bee counted as ſmitten of GOD, and

ſore afflicted; beeing ſtricken ſo, as our Cautioner, and yet by the hand of a loving Father.

And that this apprehenſion, and ſenſe of wrath agaynſt Sinne, is called, in Scripture, *a verie Hell to the Soule*, (as is ſayde) and, *a deſcending*, or *humiliation* there-to, is manifeſt, by playne prooſe of Scripture; where *David*, in the 88 Pſalme, after hee hath ſayde, in the ſixt verſe, *Thou haſt layde mee into the loweſt Pit, in Darkneſſe, and in the Deepe:* in the very next verſe, hee ſubjoyneth, what he meaneth by the former words, in ſimilitude, ſaying, *Thy wrath lyeth hard vpon mee, and Thou haſt afflicted mee, with all Thy waues.* So that the laying of him *into the loweſt Pit*, or making him to *deſcend into Hell*, and the laying of His *wrath hard vpon him*, is both there put for one.

CHAP.

CHAP. XVII.

That CHRIST *ſuffered the puniſhment both of* damni *and* ſenſus.

AFter that the *Ieſuite* hath denyed in *CHRIST*, anie Soules ſufferings, and counted it blaſphemie, to ſay, that hee ſuffered the paynes of *Hell* in anie manner; hee there-after demandeth, if Hee ſuffered anie ſuch, *Whether it was* pœna damni, *or* pœna ſenſus? *for vnder theſe two all Theologues* (ſayeth hee) *comprehend the whole paynes of Hell*.

To whom, punctuallie, to anſwere, we affirme, That our Saviour in His Soule ſuffered, in a manner, and by analogie, both: the one ma-

nifeſted by His Agonie, and bloodie Sweat, in *Gethſemanie*, and the other expreſſed by His ruefull Complaynt, and Cry, vpon Mount *Calvarie*, the payne of ſenſe being ſo ſenſible to Him, that Hee telleth His Diſciples, that His *Soule was compaſt about with Sorrow, and exceeding dolorous, to the verie death.* And they agayne tell vs, That Hee was extreamlie dejected, ſore amazed, and grievouſlie diſtreſſed; praying with ſtrong Cryes, to bee delivered from that which Hee feared; and with manie Teares, that that Cup might paſſe from Him. The drinking where-of, to the ſoule, was ſuch a bitter Potion, that that Vinegar & Gall on the Croſſe, had with it no proportion: the approaching where-of, (beeing the ſenſe of divine wrath) made Him ſo to feare, to kneele, to fall, to cry, to weepe, to ſweat, to bleede, and everie way to bee in ſuch a dreadfull Agonie.

And,

And, as to a privatiue Puniſhment, or *pœna damni*, what elſe meant our Saviour's words, ruefullie crying on the Croſſe, *My GOD, My GOD, why haſt Thou forſaken Mee? Vbi nulla fuit in tanta neceſſitate virtutis exhibitio*, (as ſayth Sayn&t BERNARD) *nulla oſtenſio majeſtatis*: that is, *In which woefull deſertion, there was no exhibition*, (ſayeth hee) *in ſo great a neceſſitie of anie divine power, neyther anie manifeſtation of any ſuch Majeſtie.* And, *Giving us to underſtand*, (ſayeth BELLARMINE) *that moſt grievous and true were the dolours that He ſuffered for us: Vtque hominis extrema patientis ſupplicia, & à DEO derelicti perſonam exprimat*, ſayeth the *Ieſuit* MALDONAT: that is, *That ſo Hee might expreſſe the puniſhment of a man, ſuffering in greateſt extremitie, and the perſon of one left, and deſerted of GOD.*

Bern. Serm. 5. de verbis Iſaia.

Bell. l. 4. de CHRISTO, c. 8.

Next

Next, to the places of Scripture, where-by the *Jesuit* would haue all our Redemption ascrybed to the Blood of *CHRIST* allanerlie; that is, to His corporall sufferings onelie, where-in was the effusion there-of: I answere, first, Altho in these places cited, no mention bee but of His bodilie suffering, yet it followeth not, that there is no mention of anie other sufferings, in none other place, (the contrarie where-of is evident, in manie partes of Scripture *:) *Nec ab unius affirmatione legittimè concluditur negatio alterius.*

* Psal. 22. 1. Isai. 53. 3. 10. 16. Matth. 26. 37. Gal. 3. 13.

Secondlie: To attribute our whole Redemption to the Blood, and corporall death of *CHRIST*, is falſe; for, our justification being a part there-of, is distinctlie attributed, Rom. 4. 25. to His Resurrection, the Apostle there saying, *Who was delivered for our offences, and was rayſed agayne for our justification.*

Third-

Thirdlie: By Blood in theſe places, is meant a bloodie death: which bloodie death, is that of the Croſſe: and which death of the Croſſe, becauſe it is accurſed, doeth comprehend not onlie the death of the Bodie, but it hath joyned with it, the Curſe of the Law. For which cauſe, it is ſayde, That *CHRIST was made a Curſe for vs:* and this Curſe, wee know, is extenſiue, not onlie to the Bodie, but to the Soule lyke-wyſe. Therefore, both *Ireneus*, & *Theodoret*, when they haue ſhown, that by His owne Blood, our Saviour hath redeemed vs, they immediatlie ſubjoyne, and conjoyne, His Soules ſufferings therewith, ſaying, *Ipſo dante animam pro animabus noſtris, & corpus ſuum pro corporibus noſtris.*

Iren. l. 5. c. 2.
Theod. Dial. 3.

Neyther thinke I, that the *Ieſuit* him-ſelfe can bee ſo groſſe, as to exclude frō the work of our Redemption, the other corporall ſufferings of *CHRIST*, which were not bloody at all, as His Wearineſſe, Hungring, Thirſting, Weeping, Binding, Buffetting,

fetting, Mocking, Spitting, Raylings, &c, with manie the lyke; except hee would accuſe the Wiſdome of GOD, as doing that, which, in ſuch a worke, was but al-to-gether ſuperfluous. And, therefore, in ſuch ſpeaches, of neceſſitie, by a part, muſt bee vnderſtoud the whole.

Next, where-as the *Ieſuit* intendeth to proue, that *CHRIST* ſuffered neyther *pœnam damni*, nor *ſenſus*: *non damni*, *Because* (ſayth hee) *His Soule was ever bleſſed, to wit, in enjoying the viſion of GOD; where-from the wicked, who ſuffer* pœnam damni, *are altogether debarred.* To whom I anſwere, in his owne *Aquinas* words; *Aquin. part. 3. q. 46. art. 8* *Quod gaudium fruitionis, non contrariatur directe dolori paſſionis, quia non ſunt de eodem*: that is, *The joy of fruition, is not directlie contrarie to the dolour of His ſuffering, becauſe they are not converſant about the ſame thing.* For, as hee ſayeth, in his

his concluſion, *Quanquam tota anima* CHRISTI *per eſſentiam* DEO *fruereturin paſſione, non tamen ſecundum omnes ſuas potentias, ſed ſolum ſuperior pars in illo rationis proprio actu beatorum fruitione fruebatur*: that is, *Altho the whole Soule of CHRIST, according to the eſſence there-of, enjoyed GOD in the Paſſion, yet it did not ſo according to all the powers there-of, but onlie the ſuperiour part, in the proper act of reaſon, is that which enjoyed the fruition of the Bleſſed.*

Next, ſayth the *Ieſuit*, *CHRIST ſuffered not* pœnam ſenſus, *becauſe Hee ſuffered not the payne of fire, nor vtter darkneſſe, in eternall bands*, &c. To whom, lykewyſe, I may anſwere, in his *Bellarmines* owne wordes, ſaying, That *the pryce of our Redemption, payed by CHRIST, ought not* (ſayeth hee) *to bee weighed by the qualitie,*

Bell. l. 4. de CHRISTO, c. 8.

tie, or endurance of the paynes ſuffered, but by the dignitie of the Perſon Sufferer.

Agayne: How was not the Soule of *CHRIST* deſtitute of the bliſſ-full Viſion of GOD, at leaſt in the conſequence there-of, which is the ſenſe of heavenlie joy, when Hee complayneth, that Hee was *forſaken?* which could not befall to one that ſtill had enjoyed that Viſion, and that ſort there-of which they want, who are ſayde to ſuffer *pœnam damni:* which Viſion, is that perfect and cleare ſight of GOD, in the Heavens with joy, where the Soule is ſubject to no evill of paine; where-of the Pſalmiſt, in *CHRIST'S* Perſon, proclaimed his ſoule, to haue beene full, as *Aquinas* doeth ſhow.

Pſal. 87.
Aquin. part. 3. q. 15. a. 4.

Againe: What were thoſe paines where-of Hee declared Himſelfe ſo ſenſible there-of in His Soule, in His Agonie, and complaynt on the Croſſe, if they were not *pœna ſenſus?* as alſo thoſe dolours where-from Hee

Hee was looſed, and which are called, *Dolores inferni*: if Hee was ſenſible of them, were they not *pœna ſenſus?* And in particular, as for the paine of fire, (which is metaphoricallie, and not materiallie vnderſtood) if hee comprehend the poſitiue paynes of *Hell*, vnder the ſame, let him heare a Pope, declaring, That *CHRIST* ſuffered ſuch, ſaying, *Rubigo quippe peccati purgari non potuit, niſi igne tormenti*: that is, *The ruſt of ſinne* (ſayeth he) *could no otherwyſe be purged by CHRIST, but by the fire of Torment.*

And, as for the eternitie of endurance, it is a chyldiſh, and ſophiſticall forme of reaſoning, to argue from that which is accidentall, to a thing, to the denyall of a thing it ſelfe: as, becauſe the paynes which *CHRIST* ſuffered in His Soule, were not eternall for endurance, therefore they were not ſuch, as are ſignified by *CHRIST'S* deſcenſe into *Hell*: for ſo might one con-

clude, That *CHRIST'S* corporall death, was not the true death, that *Adam*, or other men died, becauſe others continued more lingringlie in the paynes of death than Hee, as the Thieues did, who were crucifixed with Him: and becauſe the power of Death hath detayned other men ſo manie Ages vnder the ſame, where-as Hee was not detayned, not three dayes: therefore, altho *CHRIST'S* ſufferinges were not eternall in endurance, yet if they were the ſame in the qualitie, and kynde, with thoſe which wee ſhould haue ſuffered in eternitie, it ſufficeth, becauſe wee muſt conſider, that thoſe paynes which *CHRIST* endured had an ende, not of their owne nature, but by the power of CHRIST, who over-came them, and which otherwyſe had beene eternall.

CHAP.

CHAP. XVIII.

The defence of Beza, *his interpretation of* Act. 2. 27. *againſt the fore-ſayde Ieſuit.*

The Ieſuit's Challenge of Beza's Expoſition.

FInallie: It can not bee ſayde, that when the Scripture ſayth, Thou wilt not leaue my Soule in Hell; *that it is to bee vnderſtoode, as* Beza *interpreteth it,* Thou wilt not leaue my Carcaſe in the Graue: *becauſe the* Soule, *is not the* Carcaſe; *and* Graue, *is not* Hell.

There-after, the Soule *in that place, can not bee taken for the* Bodie; *becauſe it is diſtinguiſhed from the* Bodie, *where-of it is ſayde, that it ſhall not ſee Corruption,* &c.

The defence of Beza.

FOR Answere: As to the last word, ἅδης, seeing wee haue already shown at length, what the same doeth signifie, and howe justlie it may bee expounded, as *Beza* interpreteth it [*the Graue:*] therefore, wee remit the Reader, to the proper place, where hee may see the *Iesuit* answered, and himselfe to receiue cleare satisfaction.

As to the second word, ψυχη, which *Beza* interpreteth, *Bodie*, or (as the *Iesuit* sayth) *Carcase*, the originall; in that propheticall Psalme, out of which the Apostle citeth the fore-sayde testimonie, is, *nepheſh:* which *Bellarmine* himselfe doth grant often-tymes to signifie, the *bodie*, or *flesh* of man, *As is evident* (sayth he) *out of sundrie parts of Scripture*,

Psal. 16. 10.

Bell. l. 4. de CHRISTO, c. 12. § ad 3.

ture: and the Rabbinicall Doctors they teſtifie the ſame. And that ſame which the *Hebrewes* call *nepheſh*, the *Greeke*, or *Septuagint*, (according to which, the Apoſtle citeth that Teſtimonie) hath ψυχη. Betweene which words, *nepheſh*, and ψυχη, altho *Bellarmine* would beare vs in hand, that there is a great difference; *Nepheſh beeing more generall* (ſayeth hee) *and ſignifying eyther the whole Man, or the Soule, or the Bodie apart: but that* Ψυχη, *or* anima, *is onlie put for the Soule alone*. And yet (contrarie to *Bellarmine's* aſſertion) it is evident, that *nepheſh*, when it is tranſlated Ψυχη, by the *Septuagint*, and *anima*, by the Vulgare; that then it often tymes ſignifieth the Bodie onlie, or fleſhlie part of Man; as in that place of *Geneſis*, 37. *Non interficiamus animam ejus*; the *Hebrew* being *nepheſh*, the *Greeke* τον ψυχην, and the *Latine*, *Anima*; *Vbi anima*

Bell. loco quo ſupra.

(ſayth *Bellarmine* himſelfe) *non pro anima proprie dicta, nec pro homine per tropum,* (*nam repugnat pronomen* ejus) *ſed pro ipſa carne proprie accipitur.* So, *Numbers*, 23. 10. ἀποθανοι ἡ ψυχη μου, or *moriatur anima mea* (ſayeth BALAAM) *morte juſtorum.* Where, wee ſee, that *to die*, is attributed to Ψυχη, or *anima*: which cannot be competent to the Soule, which is immortall, but to the Bodie, which onlie is ſubject to death. The ſame is evident, lyke-wyſe, out of the collation of *Numbers*, 19. 13. where it is ſayde, πας ὁ ἁπτομενος τȣ τεθνηκοτος ἀπο ψυχης ἀνθρωπȣ: which the vulgar *Latine* tranſlateth, *Omnis qui tetigerit humanæ animæ morticinium*: which beeing compared with the eleventh verſe, where it is ſayde, in lyke manner, ὁ ἁπτομενος τȣ τεθνεκοτος πασης ψυχης ἀνθρωπȣ: which the vulgar rendereth, *Qui tetigerit cadaver hominis mortui.* The collation of theſe places, (I ſay) doeth clearlie ſhowe, that *nepheſh*,

nepheſh, or πσυχη, which is called *anima*, in the one, is directlie rendered *cadaver* in the other. So that not onlie doeth *nepheſh*, but ψυχη, and *anima*, lyke-wyſe, oftentymes ſignifie the verie Carcaſe of Man, as the Poët, alſo, verifieth, ſaying, *Animamque ſepulchro condimus*. The reaſon of which ſort of ſpeach, *Auguſtine* prettielie giveth, ſaying, *Where the Law ſayeth, That hee is defiled, who ſhall goe to a dead Soule; that is*, (ſayeth hee) *to the Carcaſe of a dead Man; ſo that by the name of a dead Soule, the dead Bodie may bee vnderſtood, which did contayne the Soule; even as when the people are abſent, which are the Church, yet the place, never-the-leſſe, is ſtill tearmed the Church.* (ſayth hee.)

Virg. Æneiad. 3.
Aug. Epiſt. 157. ad Optatum.
Levit. 21. 11

So that the Argument drawne from the word πσυχη, doeth nowyſe impede, that theſe wordes, ACT. 2. 27. ſhould bee thus expoun-

pounded: that is, eyther, that *Thou wilt not leaue mee in the Graue*, as ROM. 13. 1. it is ſayde, *Let everie ſoule bee ſubject to the higher Powers*: that is, *Let everie one bee ſubject*. And agayne, ACT. 2. 31. where the *Greeke* hath, That *His Soule was not left*; the olde vulgare *Latine* hath, That *Hee was not left*. Or els, (according to *Beza*) it may bee expounded, as the inſtances of GEN. 37. and NVMBERS 19. formerlie doeth teach, ſaying, *Thou wilt not leaue my Bodie in the Graue*.

And, farther, to cleare *Beza*, that hee is not ſingular heere-in, in expounding ſo, nor was the firſt Author of this interpretation, let the *Ieſuit* haue recourſe to his owne Wryters; and hee ſhall finde *Iſidorus Clarius*, ſaying on the ſame ſecond of the ACTS, That *the words* [my Soule in Hell] *according to the Hebrew phraſe*, (ſayeth hee) *is there*

there put for [my Bodie in the Graue.]

Alſo, *Non relinquos animam meam, hoc eſt, corpus meum in ſepulchro*, (ſayth ARIAS MONTANVS, in Pſalme 16.) And to the ſame ſenſe, doeth the expoſition of *Sheol*, in the ſame Pſalme, being rendred *Sepulchrum*; in their interlinear Bible, (approved by the Vniverſitie of LOVANE, and generallie authorized) inevitablie enforce, ſeeing wee know it is dead Bodies, and not Soules, that goe to the Graue. And, therefore, *Vatablus*, in his Notes vpon the ſame place of the Pſalme, expoundeth the word, *Anima*, to bee *the Bodie*, (by comparing it with LEVIT. 21. 1.)

Arias Mont. in Hebraicæ Linguæ Idiotiſmis Voce, anima, *in ſacra Bib. apparatu. edit. Antwerp. An.* 1572.

So that the ſence of that place of the ACTS, or PSALMIST, whence it is taken, may, according to BEZA's Expoſition, bee orthodoxlie this; That altho our Saviour's Bodie went downe to the *Graue*, or place of Corruption, and continued

there, in that ſtate of humiliation, as it were vnder Deaths dominion, three dayes almoſt; yet His Bodie was not to bee left in the *Graue*, (as other mens are) but here-in it was to bee priviledged beyond all Mankynde, (as the Pſalmiſt fore-propheſied) not onlie in the ſhort looſing, and deliverie there-of, from Deaths Dominion, or the *Graue*; but alſo, that whyle His bleſſed Bodie lay there, it ſhould ſee no Corruption: and ſo that corruption-working power there-of, (as the Eaſterne Liturgie hath) had no power over Him.

CHAP.

CHAP. XIX.

The place of 1. PETER, 3. 19. *expounded, and vindicated from Popiſh groſſe wreſting.*

THUS, having anſwered, fullie, the *Ieſuit*, in his earneſt Plea, for his Popiſh *Limbus*; there reſteth onlie, (at the deſire of ſome well-affected) that the place of *Peter*, (which is the Papiſts *Achilles*) may receyue a-lyke ſolution, being, by *Bellarmine*, for this purpoſe, ſo much vrged, and by our Papiſts, amongſt vs, ſo much and vſuallie vpbrayded: the paſſing-by where-of, by our fore-named *Demander*, is much to bee admired.

The Text of Scripture, then, is this: *Being put to death, in the flesh,* 1. Pet. 3. 19.

flesh, but quickned in the Spirit, by which also Hee went, and preached to the Spirites in Prison, which, some-tymes, were disobedient, when once the long suffering of GOD wayted in the dayes of Noah.

In clearing of which Text, these poynts being considered, it shall easilie (GOD willing) appeare, that it maketh nothing for them.

1. By what Spirit CHRIST went; to wit, That it was not in His Humane Soule, but by His Divine Spirit.

2. To what Spirites Hee went; to wit, That those were not the Godlie, or Iust; but the wicked, and impenitent.

3. The tyme when CHRIST went vnto them; to wit, Before the Deludge, and not after His owne Suffering.

4. The manner how Hee went; to wit, Mediatelie, by the ministrie of *Noah*, and not immediatelie, in His Humane Soule.

5. The

5. The cauſe wherefore He went; to wit, To preach Repentance, vnto them being on Earth: but not to deliver them, out of any helliſh *Limbo*.

6. The place, where theſe Spirits were, even when *Peter* ſpeaketh of them, after CHRIST'S Aſcenſion; to wit, In the Priſon of *Hell*, of the Damned, for the abuſe of GOD'S long ſuffering: and from which place there is no liberation.

All which poyntes, GOD willing, wee ſhall cleare, and confirme: firſt, By Scripture: ſecondlie, By Fathers: and thirdlie, By *Romaniſts* them-ſelues.

The firſt, and mayne poynt, then, to bee conſidered, is, By what Spirit CHRIST went? To which queſtion, the Apoſtle him-ſelfe anſwereth; to wit, By which Hee was quickned. And if it bee farther aſked, By what Spirit was Hee quickned? Sayn& *Paul* will tell vs, That it was *By the Spirit of GOD; which ſhall, alſo, quicken our mortall Bodies,* (ſayeth hee.) Rom. 8. 11.

Next,

Next, to Scripture, if wee consult with Antiquitie, *Augustine* will tell vs, That *it is CHRIST'S divine Spirit, that is meant here.* *Beda*, lyke-wyse, telleth vs, That *it was by the holie Spirit in Noah,* (sayeth hee) *who went, and preached to the Wicked of that Age; that they might bee converted to a better course of lyfe.* *OEcumenius*, also, declareth, That it is the Spirit of His God-head, that is spoken of, saying, *Mortificatus quidem natura carnis, id est, humana, resurrexit autem virtute Deitatis, est enim DEVS Spiritus*: that is, *Hee died* (sayeth hee) *according to the flesh, that is, according to His Humane Nature; but Hee rose agayne, by the power of His Deitie; for this Spirit, is GOD.*

Aug. Ep. 99. ad Evod.

Beda in 1. Pet. 3.

Last of all, if wee enquyre their owne Doctors, *Carthusian* declareth, That it was, *Per Spiritus sancti missionem seu inspirationem*, (sayeth hee).

Carth. in 1. Pet. 3.

And

And agayne, *Per ſuæ miſerationis effectum ſpiritualiter veniens, & Spiritu ſancto operante adveniens*, (ſayeth hee:) that is, That it was *by the ſending, or inſpiration of the holie Ghoſt; and ſpirituallie by the worke of Mercie, that Hee came.* *Aquinas*, alſo, ſhoweth, That it was, *Spiritu ſuæ divinitatis*, (ſayeth hee) *per ora juſtorum*: that is, That it was *in His Divine Spirit, by the Mouthes of Iuſt men.* *Lyra*, lyke-wyſe, ſayeth, That it was, *Per Spiritum ſanctum in Noe, & cæteris bonis.* And, to come to later Schoole-men, the Ieſuit *Salmeron*, confeſſeth, That *the Spirit, where-by Hee was quickned, and went to preach by, was the holie Ghoſt.* And, in lyke-manner, *Andradius* telleth vs, That *it was the ſame Spirit, whereby Hee came of olde: that wee may underſtand*, (ſayth hee) *that it is not now of late, that Hee tooke a care of His Church.* By all which, wee conclude,

Aquin. p. 3. q. 52. art. 2.

Salm. in 1. Pet. 3.

Andrad. defenſ. Con. Trid. l. 2.

clude, that it was not by the Humane Soule of *CHRIST*, but His Divine Spirit, that Hee went to thoſe Spirits, which *Peter* ſpeaketh of.

The ſecond poynt, is, To what Spirits Hee went? which will evidentlie appeare, that they were not the Patriarches, or Iuſt Men, by the oppoſition of the Titles, which in Scripture are given to the one, and the other. For, the one are prayſed for Fayth, and Obedience: but thoſe Spirits, are called *incredulous*, and *diſobedient*. Agayne, the Patriarches, and Godlie, they knew the day of their gracious viſitation: but of thoſe, it is ſayde, *That they abuſed the long ſuffering of GOD, which waited for their converſion.*

Heb. 11.8. 17.

In lyke-maner, if wee conſider, what they are ſayde to bee, by Fathers, and *Romaniſtes* them-ſelues; *Auguſtine* doeth ſhowe vs, That *it was they, who were Captiues to Sinne.* And *Beda*, moſt clearlie, ſayeth,

ſayeth, That *they were the Wicked, and the carnall livers*, (ſayth he) *in the age of* Noah. *Carthuſian*, in lyke-manner, ſayth, That they were, *Increduli, & iniqui illius temporis*: that is, *The misbelievers, and wicked of that age*. And ſo ſayeth, lyke-wyſe, *Lyra*. And *Andradius* profeſſeth, That *they are thoſe Spirits, that would not belieue* Noah, *giving good counſell*, (ſayeth hee) *when the Arke was a-building before their eyes, to call them to Repentance*.

The third poynt, is, the tyme when *CHRIST* went; which Scripture clearlie poynteth out, to haue beene in the dayes of *Noah*. *Auguſtine*, alſo, reſolveth this, (whome *Aquinas* doeth follow) ſaying, That *it was in* Noah's *tyme, and from the beginning of the World, before ever Hee came in the fleſh, to die there-in, for vs*. *Beda*, lyke-wyſe, ſayeth, *Hee who in our tymes*

preached the way of Lyfe, to the World; even Hee Himſelfe, alſo, before the Flood, comming in the Spirit, preached to the Vnbelievers.

Their owne *Carthuſian*, alſo, ſhoweth, that this is the ſcope of the Apoſtle's words, *Aſſerere quod CHRISTVS*, (ſayeth hee) *qui noſtris temporibus carne indutus veniens, prædicabat hominibus iter ſalutis, ipſe etiam & ante diluvium eis qui tunc increduli erant, ſpiritu veniens prædicabat*: which are the words of *Beda*. *Andradius*, alſo, ſhoweth, (as a-before) That *it was, whyle the Arke was a-building, before their eyes, to call them to repentance*. Which *Aquinas*, and *Lyra*, homologate accordinglie.

The fourth poynt, is, the manner, how *CHRIST* went: *Beda* (and *Walafridus Strabus*, after him) ſay, That *it was by* Noah: *and ſo, by a mediate Miniſtrie; and not by CHRIST immediatelie: for by*

His

His holie Spirit, He was in Noah, (ſayeth hee) *and the reſt of the holie men, that were at that tyme: who by their good converſation, preached to the Wicked of that Age; that they might bee converted.* *Aquinas*, alſo, ſayeth, *His inquam prædicavit, qui increduli fuerant aliquando, Noæ ſcilicet prædicanti*: that is, *Hee preached vnto them*, (ſayeth hee) *who were incredulous of old, to wit, to* Noah, *when hee preached to them.* *Carthuſian*, lyke-wyſe, ſayeth, *Spiritu ſancto operante advenieus prædicavit per Noæ ut infra inuitur*: that is, *Comming by the operation of the holie Spirit, Hee preached by* Noah: as heere-after is given to vnderſtand. And *Lyra*, in lyke-manner, ſayeth, *Spiritu veniens prædicavit (ſcilicet) per Noæ.*

Aquin. loco quo ſupra.

With theſe cleare Teſtimonies, alſo, agreeth the phraſe of Scripture, as *Nehem.* 9. 30. where the *Levites* doe thus confeſſe vnto the

2. Sam. 23. 2. LORD, saying, *Yet manie yeares didst Thou forbeare them, and testified agaynst them*, by Thy Spirit, in the Prophets: *yet would they not giue eare.* Which made that royall Prophet to say, *The Spirit of the LORD spake by mee, and His Word was in my Tongue.* Lyke-wyse, *Zach.* 7. 12. it is sayde, That the people indured their Hearts, left they should heare the wordes, which the *LORD* of Hoasts had sent in His *Spirit, by the former Prophets.* And last, in a more particular manner, in this same Epistle of *Peter*, it is called 1. Pet. 1. 11. *The Spirit of CHRIST, which* 2. Pet. 2. 5. *spake in the Prophets*; amongst whom, *Noah* (sayeth the Apostle) *was a Preacher of Righteousnesse.*

And so, heere-by, the mayne doubt is solved; to wit, that these words of *Peter*, are to bee referred to *CHRIST'S* preaching, mediatelie onlie by the ministrie of *Noah*, vnto

the wicked then livng, before the Deludge: and not to His owne preaching, immedatelie, in His Soule, after His ſuffering, to the Soules of the Patriarches, or others, in anie part of *Hell*.

The fift poynt, is, the cauſe wherefore *CHRIST* went to thoſe Spirits, of whom Saynct *Peter* ſpeaketh: Where-in the Apoſtle himſelfe giveth the reſolution, when he ſayeth, That *Hee preached to them*, for this ende, (as *Beda* ſayeth) That *they might bee converted to a better courſe of lyfe*. The like ſayth, alſo, *Carthuſian*, & *Lyra*, calling this preaching, *An exhorting of them to repentance*: as *Andradius* tearmeth it, Noah's *giving them good counſell, for their amendement*. So, that it was not, for the deliverie of thoſe Spirits, out of anie part of *Hell*, long after their death, that *CHRIST* is ſayde, in Spirit, to haue gone vnto them; (for of anie ſuch ende or errand, there is not a title in the Text)

but in *Noah*'s tyme, and by his miniſtrie, that hee preached vnto them repentance, and amendement of lyfe: the practiſe of both which, wee know, belongeth onlie to this lyfe, and our condition on earth.

The ſixt, and laſt poynt, is, the place where thoſe ſpirites are ſayde to bee, even when *Peter* wrote this Epiſtle, long after *CHRIST'S* aſcention: which Saynct *Peter* himſelfe telleth, that it was, *in Priſon*. Where wee haue to remarke, firſt, that by *Priſon* in Scripture, when it ſpeaketh of impriſoning of Spirits, (as in this place) is onelie meant the *Hell* of the *Damned*; as is evident, *Rev.* 20. 7. and *Iude* 1. 6. which is therefore called, in the interlinear Gloſſe, *The Priſon of Darkneſſe, and Deſpare*. Into which *Hell* of the *Damned*, the *Papiſts* themſelues will not ſay, That the Soules of the juſt were, neyther that *CHRIST'S* Soule deſcended to that place, to free anie there-from: And ſo this

ſpeach

ſpeach of *Peters*, can no-wyſe make for *Limbus*.

Next, the Apoſtle ſpeaketh here of the preſent tyme, when he wrote, ſaying, *That are in Priſon*, as the wordes import, τοὶς ἐν φυλακὴ πνὰμασι, *ſcilicet*, ὠσι: which may bee confirmed, by the lyke forme of ſpeach, everie-where in Scripture, as *Matth.* 6. 9. ὁ ἐν τοις ὐρανοις, *ſcilicet*, εἰ: and *Iohn* 5. 28. οἱ ἐν τοις μνημειοις, *ſcilicet*, εἰσι: as alſo, *Matt.* 24. 16. 17. 18. *Heb.* 12. 23. &c. and frequentlie elſe-where.

And in concluſion, for confirming the trueth heere-of, out of the mouth of an Adverſarie, let *Andradius* owne words bee heard, who wrote in defence of the Councell of *Trent*, *Prædicavit Spiritibus illis*, (ſayeth hee) *qui* nunc *in carcere*, *meritas* jam *infidelitatis pœnas* luunt: that is, *Hee preached vnto them*, (ſayeth *Andradius*) *who even* now *being in Priſon*, *are juſtlie at* this

Andrad. l. 2. defenſ. Concil. Trid.

verie instant, *suffering the punishment of their infidelitie.*

CHAP. XX.

In what sound sense (beside Calvine's *former exposition) it may, without controversie, bee yeelded vnto, both by* Papist, & Protestant, *That CHRIST descended vnto* Hell.

HAving, then, sufficientlie battered anie *Popish*, or *Chimericall Limbo*; and it resting, therefore, that by *Hell*, no such imaginarie Prison can bee vnderstood, but properlie the place or estate of the *Damned*; It remayneth to consider, in what sound sense, it may bee sayde, That *CHRIST descended into Hell*,

Hell, (beſide the former expoſition of *Calvine*'s) which neyther *Papiſt* nor *Proteſtant*, can deny.

This *Deſcenſe*, therefore, is in a virtuall manner or efficacie, whereby through the powerfull operation of His Death and Paſſion, as *Death* and the *Graue*, ſo *Hell* was over-come, *Death* looſing its ſting, the *Graue* its victorie, and *Hell* the dominion there-of.

Heere-vnto Scripture conformeth, Councels conclude, Fathers conſent, *Romaniſts* yeelde, and *Proteſtants* grant.

This is it, therefore, which the Apoſtle affirmeth, when hee ſayeth, That *Hee ſpoyled Principalities and Powers, and made a ſhow of them openlie, triumphing over them*. Coloſſ. 2. 15.

This, alſo, that famous Councell of *Alexandria* profeſſed, and wrote vnto *Neſtorius*, in their *Con-*

Concil. Eph. c. 26. Concil. Chalced. Act. 5. Concil. Constant. collat. 6.

feſsion of Fayth. The lyke, alſo, did that third generall Councell at *Epheſus*, the fourth at *Chalcedon*, and the fift at *Conſtantinople*, vnanimlie acknowledge, That CHRIST, by His divine operation, and the powerfull efficacie of His Paſſion, ſpoyled *Hell*: or (as wee ſay vulgarlie) herried the ſame; whether *Inferi*, bee taken for the *Graue*, or *place of the dead*, or for *the eſtate of puniſhment*, and *place of the Damned*; the one where-of Hee hath over-come, by alteration of the nature there-of, and ſpoyling it of Victorie; and the other, by way of prevention, defrauding it of its Prey.

Bell. l. 4. de CHRISTO, c. 15. Durand. in 3. Sent. Diſt. 22. q. 3.

This is the onelie way, lykewyſe, (as BELLARMINE granteth) That the *Romaniſts* great Maſter DVRANDVS affirmeth our SAVIOUR'S deſcenſe into *Hell*; to wit, not properlie, and in ſubſtance; but virtuallie, and by effect; in that, without anie locall mo-

motion, the power of His Death did reach there-vnto; as GOD is ſayde to deſcend, (ſayeth AVGVSTINE) when Hee doth any thing on Earth, which being wonderfullie effectuated, beyonde the common courſe of Nature, may in ſome ſorte manifeſt His preſence. Other-wyſe, (ſayth DVRAND) His Soule had beene in two places together, ſeeing Hee ſayde to the Thiefe, *This day thou ſhalt bee with Mee, in Paradiſe.* But this (ſayeth DVRAND) is al-to-gether abſurd.

Aug. de civit. DEI, l. 16. c. 5.

This, lyke-wyſe, is the doctrine of THOMAS AQVINAS, and the other Schoole-men, That *virtuallie onelie, and not locallie, CHRIST deſcended to the place of the Damned.* And which BELLARMINE himſelfe, in his Recognitions, acknowledgeth to bee *a trueth, by all to bee profeſſed.*

Aquin. part. 3. q. 53. art. 2.

Bell. recog. in l. 4. de CHRISTO.

And laſt, to this, as orthodoxe Veritie, doe our Divines ſubſcryue: There-

Therefore, ſayeth late CHAMIER, *Præterea cum dicimus deſcendit ad inferos, ſignificamus efficaciam mortis* CHRISTI, *qua devicti ſunt inferi*: that is, *More-over, when wee ſay, Hee deſcended into* Hell, *wee ſignifie there-by, the efficacie of* CHRIST'S *death, where-by Hee over-came* Hell. *The fruit of which Victorie, not onlie pertayneth to them* (ſayth he) *who were to come after; but alſo to them who long had gone before.*

Chamier. lib. 5. de CHRISTO, cap. 3.

FINIS.

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